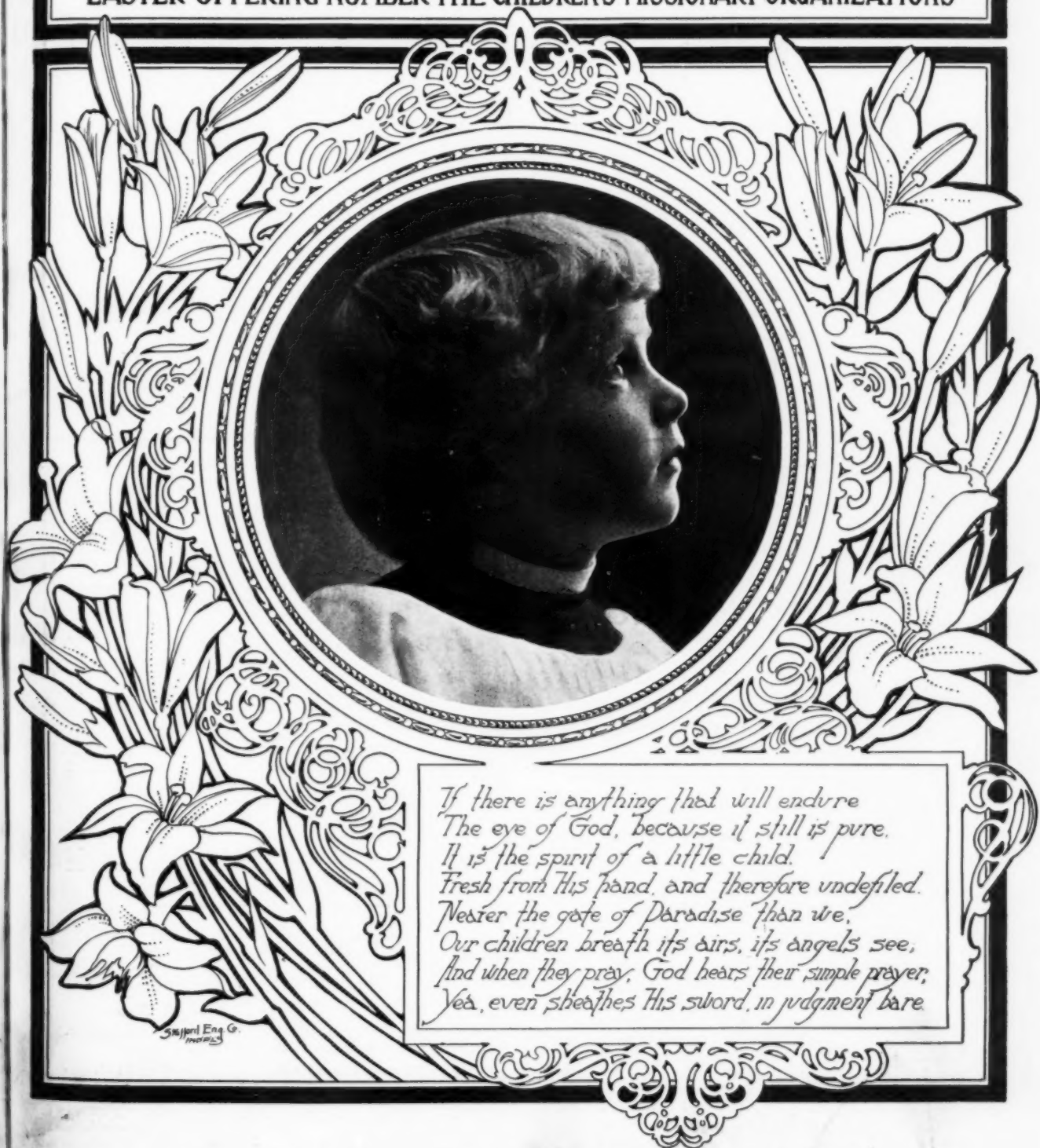


# CHRISTIAN CENTURY

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*If there is anything that will endure  
The eye of God, because it still is pure,  
It is the spirit of a little child,  
Fresh from His hand, and therefore undefiled,  
Nearer the gate of Paradise than we,  
Our children breathe its airs, its angels see,  
And when they pray, God hears their simple prayer,  
Yea, even sheathes His sword, in judgment bare.*



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# The Christian Century

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CHICAGO, ILL., APRIL 13, 1905.

No. 15.

## EVENTS OF THE WEEK

It was intimated the last of the week that the friction with the fiery republic of Venezuela would be relieved if **Castro, Bowen** Minister Bowen were recalled; that the **and President** trouble was really between him and Castro, **Roosevelt.** the contumacious. But if, as also alleged, Mr. Bowen has done only what the administration approved, why recall him to propitiate the South American? How long before the next minister would become persona non grata? The recall will probably not occur, unless the president feels that the dignified senate will not support him in his policy toward Venezuela and Santo Domingo. It is hard to tell which needs a lesson most, Venezuela or the United States senate.

\* \* \*

Judge Dunne (Democrat) has been elected mayor of Chicago, with 24,454 plurality. This means early municipal ownership of the street car lines of the city. But the statements given out by the **Chicago's** Mayor. Mayor-elect do not indicate that he expects to act at all hastily. His plans include the appointment of a commission of street railway experts and eminent lawyers without whose advice no specific plan will be adopted. Regarding his view of the election, Judge Dunne is quoted as saying:

"I regard my election by a majority of approximately 25,000, in view of the revolution in the management of public utilities that it portends, and in view of the tremendous financial interests involved upon the other side of this economical struggle, as a remarkable victory for the people of this city. It means that Chicago, ever in the lead, the nerve center of America, will take first place among American cities in municipalizing its public utilities, if we can here, as I confidently believe we can, introduce this great reform."

\* \* \*

While not attracting so much attention, the election of a city council is no less important than the election of a mayor. To the disappointment of many, **The** Council. Chicago voters have allowed more than the usual number of "gray wolves" to enter the council. Among them are such notorious men as Powers, Cullerton, Kenna and Brennan. Some of these have been a long time in the council and have become wealthy while there. Powers, who entered the council in 1888, a poor man, is now said to be a millionaire. But the situation is not altogether hopeless; on the contrary, the very hard race some of these men had is evidence that it is becoming increasingly difficult for men of this character to be elected to an office.

\* \* \*

The Supreme Court of Missouri has handed down another decision recently. Missouri decisions are always interesting, and sometimes entertaining. This time the honorable court, through the pen of one of its judges who was a badly beaten aspirant for the nomination for governor at the hands of the machine, has decided that when Butler, the boss, bribed Chas. F. Kelly to absent himself as a witness for the prosecution in a case in which he was defendant, he committed a misdemeanor, not a felony, and, if convicted, can be punished only by imprisonment in the county jail or by a fine or by both fine and imprisonment. Very well, but what sort of offense is it for the court so to decide? Judge-made law is a marvelous creation, especially the Missouri product in the bribery cases.

\* \* \*

After being in conference almost continuously since March 16, the operators and the miners of the central bituminous district of Pennsylvania adjourned March 29 without reaching an agreement. The failure to agree means a strike by the 65,000 organized miners of the district. The operators stood upon their proposition for a ten per cent reduction for the first half of the approaching mining year, and the present scale based on 62 cents for the pick mining for the second half of the year. The miners' ultimatum demanded a renewal of the present scale for the full year. This is regrettable from every standpoint, and such an occurrence emphasizes the need of a national board of arbitration.

\* \* \*

There will doubtless be an extra session of congress on October 1st, and it is reported that the friends of railroad rate legislation are getting together with a comprehensive bill to introduce at that time. **Railroad Rates** Business men will be glad to get all railroad reforms into one measure, which will be in effect a remodeling of the interstate commerce law. All the essential features of the old law will be re-enacted, but it will necessarily give more power to the commerce commission. The policy of the administration will embrace: regulation of rates by the interstate commerce commission; abolition of all special privileges to private car lines; uniform national bills of lading; uniform classifications of freight and the termination of terminal railway abuses. If the railroad men can read the signs of the times, they will do nothing to provoke the public into any further advocacy of nationalization.

\* \* \*

Russian and Japanese squadrons were reported to be only a few miles apart on April 7th. Japanese war ships **The Interminable** are patrolling all the straits leading to the China Sea, carrying no lights at night. **War in the East** There is excitement over the prospect of a naval battle near Java, but the prevailing opinion is that the Japanese will allow the Russians to pass through the straits and engage them afterward. Three British warships have been ordered south from Hong Kong at full speed, expecting a battle in the vicinity of the Strait of Sunda. Late advices declare that the Russian retreat from Mukden was a panic; that there was vodka enough for all, and the soldiers were riotous. The drunken stumbled over the dying and the dead. At the funeral of a workman who was killed by the police in the village of Smolensk, there was a socialistic demonstration which the officers suppressed. A banner was seized, which bore the inscription, "Death to the Czar, the assassin!" The widows and orphans of soldiers are said to be starving in the streets.

A German scientist has come to the fore, claiming to have discovered an antitoxin for fatigue. This will doubtless interest the defeated candidates of the spring elections and the Czar of all the Russias.

\* \* \*

The effort in the Arkansas legislature to cancel the contract for convict labor was beaten.

The Illinois senate passed a bill providing free rides to school for the children of consolidated districts.

The government is experiencing difficulty in getting nurses and workmen to go to Panama to work during the construction of the canal.

April 16-23 is the week of prayer for foreign missions. This is an appropriate time, being that which celebrates the redeeming death and resurrection of our Lord.

## EDITORIAL

### "HE IS RISEN."

**O**UR hope is in the Risen Redeemer. A dead Christ in a dark crypt could not cheer our hearts with celestial visions. The sepulchre could not hold the victorious Jesus. God would not suffer his holy One to see corruption. He became the first fruits of them that slept. Angels tell the women, "He is risen." Speaking from the heights of heaven, the glorified Christ tells the Apostle of Love, "I am the Living One that was dead and behold I am alive forever more, and have the keys of the unseen and of death." The vicarious sufferings of our Savior are matched by his triumphant resurrection. Christ died for our sins, according to the scriptures. He arose on the third day, according to the scriptures. The winter with its snows is followed by the spring with its flowers.

At this glad season of the year all nature proclaims the victory of life over death. Our Quaker poet tells us, "Life is ever Lord of death." Jesus says, "I am the Way, the Truth and the Life." In him was life and the Life was the Light of men." Tennyson sings:

"Thine are these orbs of light and shade;  
Thou madest life in man and brute;  
Thou madest death, and lo; thy foot  
Is on the skull which thou has made."

The life that throbs in all nature proclaims the Living One. The greening of the grass; the unfolding of the leaves; the bursting of the buds; the singing of the birds—all tell us "He is risen."

The Holy Scriptures proclaim the victory of life over death. Gordon clearly demonstrates that the firm grasp of the prophets of the Old Testament on the reality of God furnishes a solid base for the doctrine of the future life, but that the resurrection of Jesus was necessary to bring life and immortality to light. The clear vision of the eternal comes through the reality of the resurrection. While in the Old Testament vicarious suffering has a larger place than the glory of the Messiah, in the New Testament the risen Jesus is the crowning fact of the Christian faith. The open tomb, the witness of the women, the preaching of the apostles, the rapid spread of Christianity from Jerusalem to Rome—all tell us "He is risen."

The evidences of resurrection increase with growing centuries. A resurrection faith has swept around the world. The spring flowers remind us that the flowers of hope and faith and love are blooming in millions of hearts because the Sun of Righteousness is shining. Not only were the apostles begotten to a living hope by the resurrection from the dead, but the inspiration and hope of our Christian civilization is the Living One who is alive forevermore. Hearts where love reigns supreme; homes where faith is strong and joy is real; cathedrals with their spires pointing heavenward and churches where children are singing and joy-bells are ringing; nations struggling up through barbarism, feudalism and commercialism to the Christianity of Christ; the world-wide interest in missions—all proclaim the Risen Jesus.

The message "He is risen" should be especially glad some to the Disciples of Christ at this time. So many of our churches have enjoyed showers of blessing from the presence of the Lord. We trust the thousands who, during the recent months, have accepted Jesus for their Savior and have symbolized his death and his resurrection in their baptism have not only risen to walk in newness of life, but will continue to seek those things above where our Risen Redeemer sits at the right hand of God, our Father, in glory.

The Senate Committee on Railroads in the Wisconsin legislature finally agreed to a compromise bill, so that Gov. LaFollette wins a partial victory.

The legislature of Wisconsin has passed the bill absolutely prohibiting the manufacture or sale of cigarettes or cigarette papers, and sent it to the governor.

### COST OF CHRIST'S FRIENDSHIP.

**J**ESUS CHRIST is the foremost figure of the world to-day. His place in theology is commanding. He is renovating and renewing it. He is cleansing His church and healing its divisions. He is marching forth into the arena of industry and politics, to redeem and uplift by His conquering love. His salvation, when seen in its individual expression, is personal. He is Friend as well as Saviour; indeed, He saves by the sacred offices of divine friendship. There is no greater love than to lay down one's life for a friend. A man is saved as he enters into this intimate personal fellowship with Christ, and, like John of old, leans on His bosom.

Jesus Christ is not partial. He has no favorites. He is no respecter of persons. He is no longer limited by time and space, and hindered by the flesh. He will enter with regenerating power, into every willing and obedient heart, and dwell there, with constantly increasing energy. But every friendship is necessarily reciprocal. "A man that would have friends must show himself friendly." And this highest and holiest of friendships is not to be lightly won. It is impossible to have the friendship of one whom we do not know, and who does not know us. "I never knew you" is the stern and sad rebuke which turns the supposed friends of Christ into outer darkness. Life eternal is to know God and Jesus Christ. "That I may know Him, and the power of His resurrection" is the steadfast desire of the Mighty Apostle.

This knowledge and its resulting power of friendship will cost much. Are we ready to say with Paul, "I count all things but loss for the excellency of the knowledge"? With him it was loss absolute. He lost reputation; he lost property; he lost health; he lost liberty, and having lost all in which men think life consists, he finally lost life itself. But he could exclaim exultantly:

Christ's! I am Christ's! and let the name suffice you.

Yea, for me too, He greatly hath sufficed!

Lo, with no winning words would I entice you;

Paul has no honor and no friend but Christ!

Can it be that we are preaching vociferously the glory of a risen Lord, and neglecting the very means by which His life becomes ours, His triumph ours? Do we know him? Do we desire to know Him? To know Christ and to obey Him will cost in some instances the very things which Paul paid. There are times when a man's foes are they of his own household. And possessions—is it not true in modern industry that a man must often choose between the friendship of Christ and the cankering riches of earth? Never was there opportunity so brilliant as that which to-day confronts the Christian business man. By a heroic application of the Gospel ethic, he can help immeasurably to bring the world to Christ.

So, too, the religious teacher of the time has his opportunity. He must have the intimate friendship of Christ; is he willing to pay the cost? With his very sustenance depending on reputation, he must pay that, if need be. And busy men everywhere must surrender time, which is most precious. Time is an estate. Friendship with Christ costs time; will you pay the cost? It costs the warm, ardent earthly friendship, sometimes. Will you cut the tender tie?

When the man found the treasure in the field, he hid it, and went straightway and sold all that he had, and bought the field. You cannot have the friendship of Christ and of the world, nor wander in ways of dalliance, and walk along the way of the Cross. It costs immeasurably, but the friendship of Christ is worth all it costs.

Two members of the Quorum of Seventy of the Mormon Church, alleging that President Joseph F. Smith unlawfully diverts \$500,000 annually of church funds, have filed a petition in court, asking for an injunction to prevent it in the future.

### THE DISTURBING ELEMENT.

**O**NCE men reasoned; the Bible, the church, the preacher are divine, and therefore not to be subjected to human criticism. To-day we see a very different situation. It may be said to be popular to offer adverse criticism against the church and the ministry, if not the Bible. It is inevitable that some undesirable results should follow such a condition. The church is already suffering from these. The robbers who were being crucified with Jesus took up the taunt put into their mouths by the scribes and the Pharisees, "He saved others, himself he cannot save." So the words of adverse criticism uttered against the church by those, it may be, who are most devoted to its interests, become in the hands of the enemies of the church, weapons of offensive warfare.

This is not saying that adverse criticism of the church, her thought and her life, has no place. Criticism is a disturbing element. To be subjected to it is not a pleasant experience; but it is a healthful one. The storm, a disturbance of atmospheric conditions, is not pleasant, but it purifies the air for man's lungs. Political reformers, like President Roosevelt and Governor Folk, are not liked by the old-line politicians; because they disturb the settled order; but that disturbance means a purifying and ennobling of the political life. Likewise the disturbing element in the church's life and thought is not the enemy of the church, rather it may be its best friend. But for this element, the church should become stagnant and corrupt in life, antiquated in thought, and therefore of no service to its age. Witness the Catholic church when no one could utter a word against its life or doctrine without being called blasphemous. Jesus himself was a disturbing element in Jewish religious life. He disturbed the peace of the conventional religion of the day. Paul was charged with being "a mover of insurrections among all the Jews." Every religious reformer has been a disturbing element in his day, consequently making it unpleasant for conventional religion. This disturbing element is essential to progress. The pain accompanying it is "the pain of progress." The men who dare investigate honestly and sympathetically the ground of Christian faith, the validity of theological holdings, the character of the churches' life, the method of its work, are not enemies of the church, but friends. Their work is essential to its very life.

The church should welcome criticism. Christian people should feel free to expose the evil and the false; but always with the purpose of helping rather than destroying, and careful, too, lest the emphasis placed upon the defects by their frequent mention lead those, who are unfavorable to the church, to conclude that it is all evil and no good. The church has just passed through a period when the emphasis has been placed upon its defects, and she is suffering from this. But the storm is passing. The leaders in thought are turning their attention to constructive work. We shall soon feel the effect of breathing a purer, more invigorating atmosphere.

### AN IDEAL FOR WORKERS.

**T**HE following is posted in the Chicago office of a leading Insurance Company. It is good for a church worker, as well as business men.

To cultivate a becoming and wholesome sense of humor as distinguished from frivolity; to look on the bright side of life and, by his enlivening words and presence, pervade with cheerfulness and hopefulness the very atmosphere in which he lives and moves with his business associates; to work enthusiastically in work-time, and play with wholesome zest in times of recreation; to be a man of good conduct, beyond reproach in his domestic life, an exemplary citizen, and a good mixer in his business community; to be prompt and regular in his attendance at his office, without, however, having too much love for it—but having a wholesome interest and appreciation of the large value of effective work in the field; to have a knowledge of the smaller details of the business, without, however, becoming absorbed in them, personally, to the exclusion of weightier matters; to keep fresh in his memory the hardships and adversities of his earlier and humbler career; to be infinitely patient with his associates, in his dealings with and treat-

ment of them, and to be ever mindful of the value of, and to give frequent expression to words of friendly counsel and human sympathy to his fellows whenever they are in need of them; to be possessed of self-reliance, untainted with arrogance; confident, but not conceited; to give orders considerably and obey them willingly; not to timidly refrain from giving an earnest of intention for fear of failure to fulfill it, but to boldly set a high standard for all around results—Industrial and Ordinary—and then resolutely defend that standard by precept and example, by the irresistible power of masterly leadership—however strenuous the effort it may require; to recognize that the main purpose, the very excuse for the existence of the Agent, the Assistant, the Superintendent, and the Company—and all who are connected with the Company—is growth, advancement, enlargement—in a single word, **PRODUCTIVENESS**—decently and in order, and always along straight lines which never swerve from rectitude and probity into the devious paths of intentional deceit or deliberate error.

### THE CHURCH AND THE CLASSES.

**S**ECRETARY of the Treasury Shaw recently addressed the methodist preachers of the Baltimore annual conference on class distinction. Among other wise things he said:

"That there is in this country a very large number of unchurched people is apparent. Every convention, assembly, synod and conference reiterates the question, 'How shall the masses be reached?' and they all adjourn without satisfactorily answering the question. It will never be answered, and yet a suggestion may be worthy of consideration.

"Possibly people of wealth enjoy being preached to as the wealthy class. Possibly the highly educated, the admittedly refined and cultured, enjoy being preached to as educated, refined and cultured. Be that as it may, I am positive that the poor do not enjoy being addressed as the poor.

"Not long ago a Methodist minister asked me, 'Why is it that the Catholic church is more successful in reaching the poor than we?' I replied: 'That is easy. They the poor than we?' I replied: 'That is easy. They never talk about it. They draw no distinctions. They never abuse the one nor patronize the other.'

"The Methodist Church was designed for people—rich people and poor people; educated people and uneducated people; cultured and uncultured. But I do not believe it was ever the design of God or man that it should be the church of one to the exclusion of the other. In my judgment the only way to keep it the church of all is to stop drawing distinctions between the sons of men.

Is the Catholic church more successful in reaching the poor than are Protestant churches? That is apparently taken for granted by both Mr. Shaw and his preacher friend, but how many Protestant churches can be found in which there are no poor? The fact is, the majority of our members are poor. The Salvation Army finds scarcely any others in its ranks. One reason for the apparent stratification of society in Protestant churches is the fact that they are to a greater or less degree, social centers. The Catholic church is ritualistic, and its life does not bring the different members together on the plane of social equality.

We are glad to give added emphasis to the wise words of Mr. Shaw, for we are convinced that there is much imprudent and hurtful talk about "the classes" of American society. Men are men; people are just people, and the key word of the gospel is "whosoever." "I should hesitate," said Mr. Shaw, "to take my church motto from a cigar sign, but I know of none so appropriate as that by Henry George, 'I am for men.'" The great publicist uttered the words before they were ever used on a cigar sign, and as they declare his great purpose, the inspiration of all his activities, so they declare the animating purpose of every true minister. As much as possible, let us see people as souls, not as poor and rich, cultured and illiterate.

Attorney General Hadley of Missouri has asked for a writ of quo warranto, taking from the three arms of the Standard Oil octopus in that state their charters.

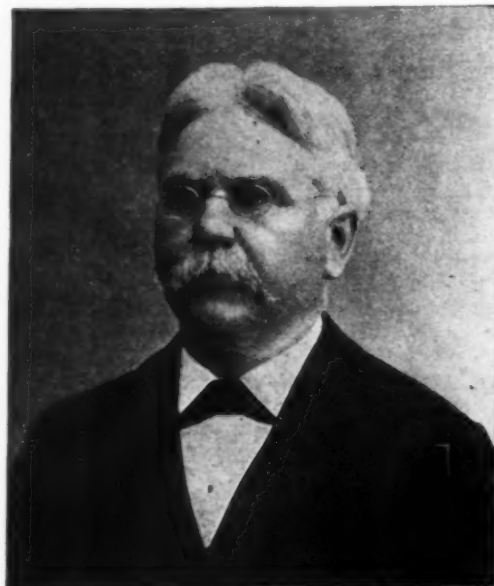
## The Visitor

ONE of the difficult lessons of the Christian life is that which the Apostle Paul has so admirably stated in the words, "All things work together for good to them that love God," and so abundantly exemplified in his life. As a homiletic maxim this truth is not difficult to emphasize. As the attained secret of a happy life it is harder to secure and far more convincing. It is a satisfaction that one finds now and then in Christian lives in which it has been lifted from a phrase of Holy Scripture to a living principle, so firmly held and so beautifully illustrated that one is never again permitted to doubt its reality.

There is a home in Cleveland where that word of Paul's has been proven in the face of much that might seem to deny its reality. In that household, in which sickness, lingering weakness and deep anxiety have been abiding guests for many months there has been a Presence that has brought happiness in spite of trouble, and courage in the face of difficulty. There are places which one visits as he would a shrine. It was the custom in the early centuries of the church for pilgrims to go long distances to hold converse with a monk or saint, whose name had gone out into wide circles as the synonym of piety or power. Why should it be counted a thing incredible in our day that God should make some households such places of resort? It is not alone to the active workers that honor is due for valiant service. "They also serve who only stand and wait."

It was only a few years ago that J. Z. Tyler was one of the most familiar figures in the great gatherings of Disciples. Important pastorates, such as those of the Seventh Street Church in Richmond, Sterling Place in Brooklyn, the Central of Cincinnati and Euclid Avenue, Cleveland, had made him everywhere known and honored. In international service he was widely recognized. He was the first trustee which the Disciples ever had in the United Society of Christian Endeavor, and the superintendent of Endeavor for the churches of Christ. When the great convention of 1894 was held in Cleveland, he was the chairman in charge and all the burden of its management fell upon him, or passed through his hands. He was the organizer of the Bethany Reading Courses, and a prominent advocate of the cause in many platforms. All this service was rendered in addition to the labors of a large and important pastoral work. Yet his vitality was abounding, and his joy in

the cause contagious. All these facts are familiar to the Disciples' who counted Bro. Tyler one of the princes in their Israel, a man on whom it was always possible to call for notable services as



J. Z. TYLER

## An Easter Message

*The resurrection of Jesus is not an isolated historical event, but an event that bears an ever-present potential relation to every human life. It is a radiant revelation of human possibility. In the apostolic testimony and teaching it is presented as the divine seal of the personal claims of Christ, as the crowning fact in the gospel message, as the assurance of the deathlessness of those who live in union with Christ, and as the pledge of their participation in the glories of his resurrection life. The church itself arose out of the resurrection of Christ. It was the secret of the flaming enthusiasm and the dauntless courage of the early disciples, and even to this day, whose really believes in it, and all that it manifestly implies, must live a triumphant spiritual life.*

Cleveland, Ohio.

—J. Z. TYLER.

preacher and convention orator, and never without the assurance that the occasion would be honored in the man.

To such a man what could be a harder experience than to be deprived of all opportunity to carry forward such a manifold work, and to find his range of activities limited by physical disabilities,

whose approach no medical art could stay? The creeping paralysis that came upon him some five or six years ago rendered him unequal to a single one of those many tasks in which he delighted, at an age when men are still counted young, and with a mind as active and alert as at any period of his active ministry. Able still to move about, though with difficulty, he was compelled to remain silent when the best thought of his life was burning for utterance, and inactive when his experience and ability would have proved invaluable. Yet in the face of this enforced idleness, always irksome to an active nature, Bro. Tyler has not only waited in patience and submission the issue of his malady, but has begun a new ministry of helpfulness in the dispensation of happiness to all who have visited him.

Nor is that all. Sickness and inactivity are hard enough to bear, but the addition of anxiety weights the burden still more. To one whose abilities commanded an adequate financial support the prospects of the total suspension of such income could not be otherwise than disquieting in the extreme. This developed at once a new sense of strength and resourcefulness in the household. Mrs. Tyler made her plans to meet the emergency by taking table boarders. It is difficult to appreciate the sacrifice and courage involved in such an act on the part of one whose experience has been so totally different, but an observer would never detect the slightest sense of irritation in her manner through these trying times.

A little company of friends felt that the situation demanded help, and a small fund was annually raised for three years to assist the Tylers, but as adjustment came with experience, it was their deliberate request that these friends no longer burden themselves with even the small contribution they had made, and a similar request was sent to the Board of Ministerial Relief, which had generously placed a contribution at Bro. Tyler's disposal. These are not matters of which one easily speaks, but they have a deep significance as illustrative of the scope and energy of this household.

It is one of the chief joys in life to not a few intimate friends to visit in that home. There is no hint of trouble or even of anxiety in the atmosphere. Dr. Tyler is always saying that they have the best times in that home that could be imagined. It is a joy for the members of the Euclid Avenue Church and particularly to the King's Daughters to go and read to one who is so deeply appreciative of the best in literature and of the kindness of his friends. Some of the noblest lessons of patience, cheerfulness, courage and the deep joy of the Christian life, as well as of a domestic affection that has made all labor and anxiety seem light for the joy of companionship.

# Agriculture in Palestine

GEORGE A. MILLER

**P**ALESTINE proper lies between 31° 16' and 33° 16' north latitude. This puts it in the same latitude as the northern boundary of Florida on the south, and extending north into the southern portions of Georgia, Alabama and Mississippi. Jerusalem is on nearly the same parallel as Savannah, Ga., Montgomery, Ala., and Jackson, Miss. If then there were no other elements entering into the problem we should expect the agricultural products to be the same as this southland; such as cotton, sugar, oranges, etc. But there is a cause that entirely changes the agricultural conditions, and produces a greater variety of products. This is the topography of the land, which is very remarkable indeed. Along the coast is the Maritime plain, or plain of Sharon, on which grow such products as we should expect in this latitude. Beyond this is the Shephelah, or hill country, rising in altitude and having the same effect as changing to a colder latitude. Beyond this is the mountain ridge, or backbone of the land, which reaches an altitude of from 2,000 to 3,000 feet in the southern and central portions, to 8,000 or 9,000 feet in the north, and which gives this portion of the country in effect a latitude of 40 per cent or 60 per cent. Here are produced the grains and fruits of the more northern lands. Beyond this again is the valley of the Jordan, the most remarkable depression upon the face of the earth. In the north it is above sea level, but it gradually descends until at the Dead Sea it is 1,300 feet below the level of the ocean. This has an almost tropical climate, and there might be produced here many of the fruits and grains of the tropical zone. In former times there were doubtless many of these products raised. The Crusaders spoke of sugar cane growing in the region of Jericho, and there are yet ruins there that are supposed to be the ruins of sugar mills. It may be possible that the Crusaders brought from here the cane that was afterwards carried to the West Indies, and has become so productive in those islands. Many of the tropical plants could be grown here to-day. Beyond this to the east of the Jordan, is the high tableland of the Hauran, which produces wheat and other grains of the temperate zones. No country on the earth of equal size has such a variety of climate and can produce so many different grains and fruits.

The climate varies within a few miles and in the same latitude, from that of the southern portion of the temperate zone, along the coast, to the north temperate in the highlands and again to the tropical in the Jordan valley, and beyond this to the temperate in the Hauran. All of this is on the same parallel of latitude and within a distance of less than eighty miles. In the Lebanon region there is an almost Arctic climate, in that snow remains nearly all the year in the highlands, which Mt. Hermon, with its perpetual snow-covered summit, cools even the summer months. In the Jordan valley snow or frost is unknown. It is only about sixteen miles in a straight line from the Jordan valley to the high

ridge about Jerusalem, and yet the harvest in the valley is four weeks earlier than on the highlands.

Though Palestine proper is a very small country, only about the size of four or five of our counties, yet it has a very great variety of agricultural products. There is almost as much variety in the soil as in the climate. It is very fertile and yet barren. It is very rich and yet exceedingly poor. It is very black and deep and yet almost pure clay or sand and very shallow. These conditions arise again because of the different altitudes and depressions of the land. The plains are very fertile and have a deep black, rich soil. There is no more productive country anywhere than the plain of Esdraelon. The plain of Sharon is also very rich and the soil capable of producing most abundant crops. The plain of Jericho might also, by a proper system



PLOWING IN PALESTINE.

of irrigation, be made very fruitful. The irrigation of the Jordan valley could easily be accomplished. Running out from the hills on the west are many small streams, and there are larger ones from the east. These could all be easily and profitably used, while the Jordan itself, with its great fall from the sea of Galilee to the Dead Sea, and its many bends and curves, could be very profitably used for this same purpose. All that is needed is water to make this valley one of the richest portions of the earth's surface. The high plain of the tableland of the Hauran produces, under present conditions, some of the best wheat in the world. Besides these general plains of considerable extent, there are many exceedingly rich valleys in all parts of the land that are now, under very unfavorable conditions, producing crops, and under a better system of farming would be as productive as the best portions of our own land. There is, however, a large part of the land that is very rough and mountainous. This portion to an Illinois or Iowa farmer would seem to be very poorly adapted to agriculture, and it would seem impossible to raise any crops upon it. This is, however, not the case, for wherever a bit of soil can be found there will grow between the rocks grains and fruit-bearing trees. In general then we should say that the country is or might be a productive land. The report of the spies may seem to us to be an exaggeration, but to those people passing through the desert, it was veritably a "land flowing with milk and honey." There can be no doubt that in that day the land was

in much better condition than at present, and therefore looking at it from the standpoint of the writer, there is every reason to believe that the statements are not exaggerations.

The manner of cultivation has much to do with the productiveness of any land. If the best portions of our own country were farmed as much as Palestine is the results would be disastrous to the husbandman. Even where the land is level and free from stones the plows and other implements used are of the very simplest and most primitive in their make up. Two small oxen, a little larger than our yearling steers, are yoked to a plow consisting of a straight beam of one piece of wood, while another crooked stick passing through serves for a handle and to hold a small shovel-like piece of iron that serves for the plow. The plowman generally holds the handle with one hand while with the other he leans upon the beam to force the plow into the ground. The plow does not make a furrow which is filled up at the next round like our breaking plows, but more like a single shovel, scratches along, shoving the dirt to either side. This is then often scratched over in the opposite direction. The grain is generally sown before the plowing is done and it is in this way plowed into the ground. Whether or not any kind of harrow is used I was unable to ascertain. The ground is in general left in a very rough condition, and in the hill country is often so thickly covered with stones which the farmer takes no pains to remove from the land, that it appears almost impossible for any grain to grow between them. The reaping is also by the rudest implements. I saw lying in the plain of Esdraelon, near Mt. Carmel, in a dilapidated condition, an old self rake Champion reaper. It had evidently been used but little and was left to rust and rot in the open air. The people do not know how to use improved machinery, but farm just as their ancestors did thousands of years ago. This manner of farming over the hills amongst the stones and rocks of the highlands is not so bad. All that can be done is to scratch amongst the stones and move them about, thus leaving crevices through which the grain may reach the soil. However, the farming in this portion of the land could be greatly improved, while with good implements and large strong oxen, or good horses, the plains and valleys could be made to produce as much again as they do now.

Another cause of poor yields is the unprotected condition of the fields. There are no fences or anything to protect the growing crops from loose or stray animals. The roads through the plains are but paths, and there seem to be no conscience on the part of the native travelers about taking a short cut through a field of growing grain or across a patch of garden truck. The owner of the field apparently either takes it as a matter of course or has no means of helping himself. In our journey through the land in March, when the wheat was about knee high and the lentils were nicely up, our dragoman, an excellent Christian gentle-

man, would constantly ride from one end of the line of march to the other, with his horse upon a gallop, through the fields of growing grain. We often with our whole party, crossed a field. One day after visiting Gideon's fountain, about fifteen or twenty of us rode for a mile or more through fields of wheat and through a large patch of onions that had just been set. We did this simply because it was a near cut, and though there were many people working in the fields,



A VINEYARD NEAR HEBRON.

yet not one of them objected or seemed to think it was other than the expected thing to do. I could not help but think what would be the result if a number of people would in the months of April or May ride through the fields and gardens of our own land. If these conditions can be changed it will be a great benefit to the farmer of that land.

The products of the land, as we should expect from the conditions mentioned in the beginning of this article, are varied. From the tropical oranges and lemons of the region of Jaffa, they range to the wheat and barley of the Lebanon mountains. It is difficult to give an account of each product and the part of the land in which it grows, because of the physical conditions which make such great changes within so few miles. About Jaffa there is produced an abundance of very fine oranges and lemons. These, in late years, have become noted throughout the Mediterranean ports for their size and flavors. The oranges are almost, if not entirely, seedless and some of them will measure eleven or twelve inches in circumference. The lands in that region which will produce these are practically unlimited in extent. All that is necessary is to dig shallow wells and irrigate the gardens and a crop is absolutely certain. There are no years of failure or killing of the orchards by the cold as in Florida. These gardens are very profitable to the owners and it is quite certain that within a few years they will be very greatly extended. Wheat is grown all over the land. It is generally of a good quality and a sure crop, except in the very dry seasons. The plains produce abundantly, and the terraced hills and mountain sides bring forth a surprising harvest, considering the condition of the soil and the farming. The portion of the land which produces wheat most abundantly, however, is the Hauran, east of the Jordan. From this country it is carried to the coast, mostly on camels, but now some of it by railroad through Damascus. From the Mediterranean ports it is shipped to foreign lands, where it is considered of a superior quality. It has often happened that more has been produced than could be carried to market and was wasted simply because of the lack of facilities of transportation. Barley is also raised in all portions of

the land, and while most of it is used as food for the animals, yet the poorer people also use it extensively for their bread. Maize, which is a late crop, and corresponds in planting and use to our Indian corn, is grown all over the land. The grains are smaller and more rounded than our corn. It does not grow in ears, but upon the top of the stalk, much like the seed of our broomcorn or sorghum. This is not planted until the end of the rains in April and thus matures without any water whatever except in a few places, where it is irrigated. Lentils, a kind of bean, are extensively raised. They are used mostly for soup in the winter and form a large portion of the diet of the poor people. They are of different colors and are often quite red. This may have been what Esau desired of Jacob, which is translated pottage, when he said, "That red, that red." Besides these principal grains all vegetables, such as cucumbers, artichokes, beans, peas, etc., are raised on rather an extensive scale. Melons are a source of much profit and of an excellent quality. The dry summer climate and the sandy soil are adapted for their production. They are a fruitful source of wealth, as they are exported to all parts of the Mediterranean coasts. Thus the variety in climate and different kinds of soil, make a great variety of products.

But probably that which is as useful as anything, and as profitable to the country, is the olive. All over the land olive groves abound. Many of these are very extensive, covering many acres in a single grove, while some of them are but single trees on terraces of the hillsides. The olive grows everywhere and its uses are various. The oil from the fruit is used for many purposes. One advantage of the olive is that the land between and under the trees, if they are not too thick, can be farmed almost as well as if the tree were not there. Were it not for the high government tax the olive would be more extensively cultivated and a much greater source of revenue for the people. The vine is also, as in ancient times, now very largely cultivated. Under the Mohammedan rule of the past centuries this industry was nearly abandoned, but of late years it is increasing very rapidly and it may not be long until all the hillsides and terraces will be covered with vines. About Hebron and in the north they are extensively grown now. The grapes are very large and of a fine flavor. Though at present they may not be as large as we used to imagine the bunches to be when we read of the spies carrying them upon a pole between two, still they are very large and fine. Figs are becoming more and more a source of profit. They are being extensively planted. Apricots, pears, apples, almonds and other fruits are grown in more or less quantities. The soil and climate are both adapted to these and the future will certainly see a very large increase in all these fruits.

We must conclude from the variety of its products, and the fertility of the soil of Palestine, that with better farming there is the possibility of a much larger yield of crops. What the farmer needs is intelligence, so that he may adapt himself to his surroundings and use the best methods in his work. Another thing that is necessary before the best results can be obtained is a better government; one that does not tax the farmer to death. As it is now there is no incentive to try to live except merely

from hand to mouth. The land tax is greater than that in this country, and besides this, one-seventh of what is raised must be paid to the government. Each olive tree is taxed a certain amount each year irrespective of the amount it yields or whether it yields at all or not. As an olive tree never yields but once in two years, this is often very burdensome, so much so that many land owners cut down the trees at night to get rid of the tax. Another means of profit to the farm-



OLD OLIVE TREES.

er is the promised improvement in facilities for gathering and marketing the crop. To carry all the grain upon the backs of camels or donkeys from twenty-five to one hundred miles makes it a very unprofitable business. The railroad from Jaffa to Jerusalem, the one from Beirut to Damascus and then down through the Hauran, and the one now in process of construction from Haifa through the plains of Esdraelon and Jezreel to the Jordan and probably beyond, will materially change the matter of transportation.

The continual contact with western ideas in a growing commerce and in business relations will sooner or later have its effect upon the people. The colonies also that are being formed in different parts of the land must in course of time have their influence upon the inhabitants. Though the Jewish colonization schemes are largely impracticable and unprofitable, still some good must eventually grow out of them. The German colonies, however, are exerting a marked influence for good upon the people in the matter of education in agriculture and living. The examples of good homes, well dressed children, and good food must surely have a beneficial effect. But especially will this influence be seen in the manner of tilling the soil. The well plowed fields and carefully tended crops of the German colonies at Haifa and Jaffa are object lessons that will not be without their effects for good. The influence of other colonies will also spread.

It seems to me there is yet a bright future for this land that was once so rich and productive, but because of ignorance, superstition, bad government, and the poverty of its people, has for so long a time, like its inhabitants, lain in ruin and darkness. Let us hope that the day may soon come when it will be a joy and a pleasure to go through Palestine and see well tilled farms, with good houses and intelligent farmers reaping and enjoying the bounties of nature, as it was in the days made sacred by the scenes recorded in the Holy Book. Then shall the people rejoice and be glad. The plains shall blossom and bloom, and the land shall bring forth her increase, that the sower and the reaper may rejoice together in the blessings and bounties of God's love through nature.

Covington, Ky.

## Our Young People and Missions in India

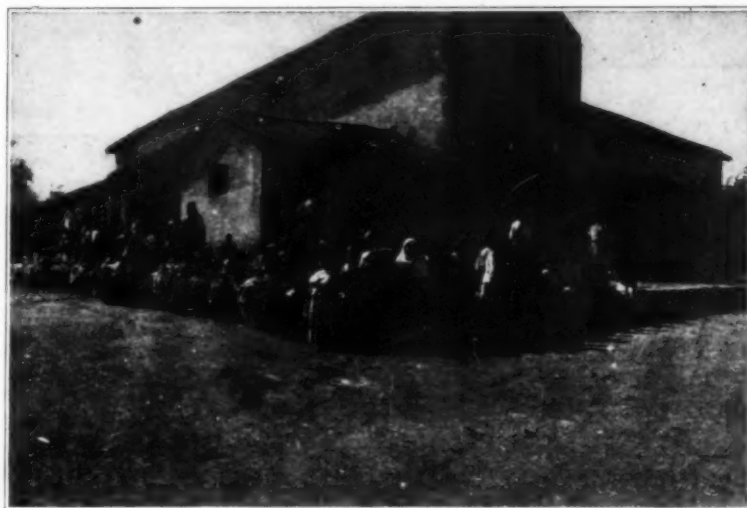
Mattie Burgess

**T**HE Y. P. S. C. E. was organized for the purpose of training the young people of the church for efficient work in the church. "Charity begins at home," even in religion, and so this society did not at first do much toward developing the missionary spirit of its members. If our young people were lacking in knowledge of how to be really useful in the various departments of the local church, how much more they lacked in knowledge of the great mission of the church! Some of you older young people like myself can remember how difficult it was to find a chairman for the Missionary Committee, and how dull missionary meetings were said to be. But our older young people are learning their last lesson best, and from the former habit of making no missionary offerings or of making only spasmodic offerings, they have learned to make systematic offerings, and are now assuming definite missionary obligations in the support of orphans in heathen lands, and in the support of native evangelists.

Our Christian Woman's Board of Missions was organized in 1874, and about that time a few good women here and there realized the importance of training the children, and as a result little mission bands were organized. It was not until 1884 that our organization began to gather the children into mission bands, to train them to give systematically for mission work, and to teach them definite missionary lessons. The idea of organization was well received by the children and they were soon asking for a definite work. The story of the development of children's organizations is full of interest, but it is not the object of this paper. We want to speak especially of our young people's work in India.

the lasting monuments, in brick and mortar, of their loving interest. Let us go to Bilaspur. It does not take long to enumerate our buildings, numerous as they are. The zanana mission house, our first building, has sheltered many of

the great blessing our hospital and dispensary have been to hundreds of suffering people. When I lived in Bilaspur I often ran into the dispensary when the doctors were busy with their patients. The thing which impressed me most was

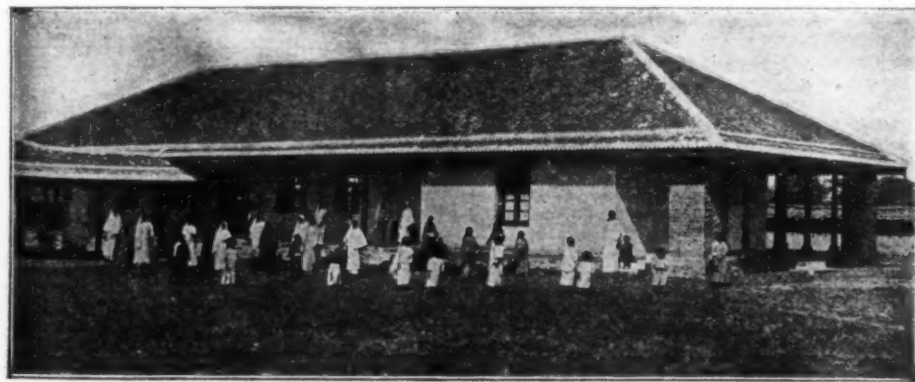


ORPHANAGE BUILDING, MOGAOBA, INDIA.

our own workers, and many a tired missionary of other churches. It has furnished the meeting place when there was no church; its spacious parlor and verandas have been the reception rooms for many a Christmas festival for the growing native church, and for many a Christian marriage. Missionary brides and bridegrooms have spent their brief honeymoons here. To its hospitable doors poor beggars of many nationalities have come and found the help they need-

the patience of the children who came for treatment. I can remember how proud I was, years ago, when I had learned Latin enough to study derivations and learned that patience came from the Latin "patior," to suffer, but I did not realize the meaning of our English word patience until I saw the patient suffering of children in India.

About ten minutes' walk from the hospital is our Chata School, a name that is almost a synonym for missionary joy and enthusiasm. Of course, we know that the building is not the school. I suspect that some of our young people would view with a tinge of scorn its plain, unpretentious aspect, but the missionary in charge and the children who have studied there are the school, and what a song of joy and hope rises from this place. If these walls were sentient I know that they would swell with honest pride over the victories which have been won within them. The ignorance of untaught childhood has been turned to knowledge, but better than this has been



ORPHANAGE, BILASPUR, INDIA.

How India has appealed to these young people! In 1887 our children were asked to raise the money for our first mission home on heathen soil. Their interest in this work is shown by the amount they contributed, and this building was but an earnest of the great devotion our young people were to show to our mission in India.

Some of the girls and boys of the mission bands of 1887 are the parents of some of our Juniors of to-day, and I have often wished that I could make our children—our Builders—see, as I have seen,

ed. During the fourteen years since this building was finished, eight missionaries have found here a home, but with the coming and going of so many, two, Miss Kingsbury and Miss Boyd, have remained to bless the home with their gracious presence. There, within the shadow of this home, are our orphanage buildings; these buildings have grown up like a village, first only one building, plain and small, then another and another, until there was room for one hundred and forty girls. Not far away are our hospital and doctor's home. No one can tell

the dispelling of superstition born of ignorance, the building up of character and the sowing of the seed of the Kingdom in the hearts of so many. The school has been the one oasis in the loveless desert of many a little Hindu girl's life. Several years ago the inspector general visited the school. After complimenting the girls upon their creditable work he said: "Now, children, to-morrow you may have a holiday," and a little Hindu said: "Please, sir, we do not want a holiday; we had rather come to school to Mrs. Lohr." A mother said to Mrs.



## The Training of Children in Missions

Mrs. A. C. Smither

**A**MONG leading thinkers and educators to-day there is no subject receiving greater attention than that of child training. In the home, in the school, and in the community at large, the various needs of the child are given most serious consideration. There are child-study circles, mothers' clubs, humane societies and numerous other organizations all having for their supreme object the highest welfare of children.

Never before in the history of the world, as during the past ten years, has the thought of child culture so largely occupied the mind of the reformer, the scientist and the psychologist. It is deeply significant and most gratifying that the same interest which has been awakened in the moral and intellectual development of children is also being manifested in their religious life.

Coming into a fuller consciousness of the Master's own words, "Take heed that ye despise not these little ones," the church is recent years in giving more diligent heed to the spiritual development of the young within its fold. Christian people have been rather backward in recognizing the power and possibilities of children as an active force in the work of the church. Their position in the past has been that of neglected resources; we have looked upon them as unshapen human clay out of which useful men and women might be molded, but that they could be of any service while still children did not seem reasonable to us. At last, however, we have discovered the children, and find them wonderfully capable servants in the Lord's vineyard. While much is being done to develop the spiritual faculties of the child, the last phase of the religious life to receive due consideration is that of training in missionary effort. The evangelization of the world is the supreme duty of the church, and if she would accomplish her purpose she must train up her young in the knowledge of missions.

To my mind the most commendable feature of the Christian Woman's Board of Missions is its young people's department. For these young people, trained in systematic work for missions, will be able to complete what we have only begun; through their superior advantages, when called to fill up the broken ranks of the future, they will be able to do far more in advancing the kingdom of Christ than we who were denied these opportunities for preparation in our youth.

If every mother and every Christian worker could realize that the mission band or the Junior C. E. as a missionary organization is just a step in advance of the Sunday School in the promotion of the child's religious growth, there would be much less indifference toward missionary training. In the Sunday School the child receives instruction and acquires a certain amount of Biblical knowledge; in the Junior Society he learns how to use this knowledge and gains his first lessons in practical Christianity. He is taught to speak, to pray and to give; he not only learns the will of his heavenly Father more perfectly, but he learns to do that will more perfectly.

By the fulfillment of the Junior pledge

is attained the truest conception of Christian service. The vital point in our obligation to God is not to do what we



A FAMILY IN INDIA AND THEIR HOME.

would like to do, but to "strive to do whatever He would like to have us do." Much unused talent in the church is being "wrapped up in a napkin," because of the unworthy desire to possess the talents of others rather than use the one talent God has given.

There is a story told of a little child upon beholding a gorgeous sunset who exclaimed with great intensity, "O, that I might be an artist and help God paint the clouds and the sunsets!" Now, God needs no assistance in tasks of that kind, but while the child may not help to paint the beautiful sunset, he is needed to help paint the image of Christ on immortal souls. In the great cause of human redemption God implores human aid and to-day He is pleading for the co-operation of the children. God needs the consecrated energies of the child, and we are not living up to the full measure of our opportunity till every child is enlisted in some organized effort for the salvation of the world. This should not be a difficult task, because of the responsive nature of children. The child is a natural philanthropist; his tender sympathy is easily aroused by the story of suffering and need; his natural impulse is to do good. Let him realize that it is within his power to bring the sunshine of gladness in the saddened life of other children, and his eye will brighten with delight and his heart overflow with enthusiasm.

Again, it is essential to interest the children in missions because the impressions received in youth are the most lasting; if the lessons of self-denial and self-sacrifice are inculcated in the heart of the child, when he is older he will not depart from the training of his earlier years.

Much of the half-hearted service of present-day Christians is owing to lack of missionary training in childhood.

But the next generation will witness a marvelous quickening of missionary enthusiasm! The C. W. B. M. has given us an earnest of the future in the glorious achievements of the young people's work since its organization twenty years

ago. Almost the entire equipment of the mission stations in foreign fields with suitable buildings has been accomplished by the offerings of the young people. Beside this much money is being expended for the education of native orphan children. In the various missionary organizations there is now a membership of nearly fifty thousand, and their contributions last year were over twenty-seven

thousand dollars. Who can say the children are not a potent factor in the conversion of the world?

But what shall we say of the many thousands who are not enrolled in this army of little soldiers for Jesus? A large proportion of the children in our churches is still unreached. Who shall be held responsible? The superintendents and their assistants? Yes, but it does not all rest with them. Mother, let me remind you that the graver responsibility rests upon you. It is you who largely shape the lives of those within your home. Do you desire that your child shall attain to a symmetrically developed Christian character? Then do not by your apathy and neglect deny the privileges of the missionary society which inspires acts of unselfishness and devotion that shall build up a beautiful and lofty character.

No life can be well rounded without the spiritual nature be given equal opportunity for growth with the mental and physical. So in the care and training of your child, mother, will you not strive for this lofty ideal in the building of his character, remembering the words of the poet:

"Build it well, whate'er you do;  
Build it straight, and strong, and true;  
Build it clear, and high, and broad;  
Build it for the eye of God."

Los Angeles, Cal.

### CHILD WIFE AND CHILD WIDOW.

(Continued from page 364.)

Above the girl-wife in the picture is an elephant-headed god. You cannot see it very distinctly. This is the god she has been taught to worship—a horrid, ugly-looking god.

Girls in America, you want to help these other girls, do you not? I met some dear girls, and boys, also, while in America. One said to me, "I want to be a teacher. I guess I can be one in India just as well as here." Of course she can!

Girls, pray for the India girl-wives and girl-widows. Pray for them and love them; love them and pray for them.

## A Word of Appeal to Mothers

Mattie Pounds, National Sup't of Junior Work

**T**HE anniversary season of the Mission Bands and Children's Endeavor Societies is at hand. At no other time during the year is assistance from the members of the auxiliaries and other mothers so much needed by the young people's organizations. The children are urged to sacredly keep "Self-Denial Season" as a time



DR. W. A. ALTON.  
Who will have charge of the Boys' Orphanage in Porto Rico.

of work and sacrifice for the great cause of missions. This they will gladly do if those upon whom they are accustomed to depend for instruction and guidance will show them the way. There are many ways of working by which a child can earn small sums of money, but these things will not occur to the child's mind. A word of suggestion from his mother will be of great help. Sometimes this is all that will be needed, but sometimes considerable planning and assistance from the mother will be required to enable the child to do aught that will be profitable. And though the time and thought expended may seem to be poorly paid by the small amount which the child will by it be enabled to earn, yet in reality there will be rich reward. Teaching the child to "work with his hands the things which is good that he may have to give" to missions is sowing seed in very fruitful soil, and it must at the harvest time yield as hundred-fold. Mrs. Doremus, whose name has become a household word among all lovers of foreign missionary work, attributes her lifelong interest in the work to a word of instruction given by her mother when she was a little girl. She says: "When I received my first dollar, which was dearly earned by sitting still for an hour, my mother said to me: 'Remember, little daughter, that one-tenth of that belongs to God, and you ought to give it to Him.' To my question, 'How can I give one-tenth of this to God,' she replied by telling me of the needy heathen children and Jesus' command to take the Gospel to them. She then changed the dollar into ten bright dimes, and I gladly dropped more than one of them back into

her hand for the needy heathen children. And from that hour I have been an ardent advocate of foreign missions." At the conference on Young People and Missions held in New York many of the speakers testified that their interest in mission work was due to some incident that occurred in their childhood—a word of encouragement or instruction given by someone whose word to them was law, or, more potent still, the worthy example of someone in whose footsteps they delight to walk.

Nearly all of the superintendents of the Junior Societies and Mission Bands will urge the children under their care to observe the anniversary season and take part in the Easter entertainment. If their words of good counsel are repeated and emphasized by the mothers of the children they will have mighty power; otherwise they will have little effect. The superintendents feel that their efforts are largely futile unless seconded by the mothers. Great numbers of letters come to me saying that much good would be accomplished by the work among the children if the mothers would only be interested. Dickens has shown us how impossible it is for the governess to secure the respect of the pupils while parents fail to show her honor. I am persuaded that the mothers do esteem very highly for their works' sake those who are striving to give the children Christian training and that they are much interested in the good work being done. The trouble is that the interest that is felt is not always manifested. At this coming anniversary season let the mothers show their interest in the young peo-



CHILD-WIDOW.

ple's work by aiding the superintendents to prepare for the Easter concert, when the work the children are doing is brought to the attention of the whole church, and by helping the children to

wisely and profitably keep their "Self-Denial Season;" and much of good for the present and for the future will have been accomplished.

Indianapolis, Ind.

### CHILD-WIFE and CHILD-WIDOW

Elsie H. Gordon

**T**HE two girls in the pictures live in India. If they lived in this country they would enjoy playing games just as much as the children of this country do; they would go to school and learn just as fast as they; but this is not how they live, for



CHILD-WIFE.

both of them have been married. They marry when they are three or four or five years old—sometimes when they are babies.

When the girl-wife is twelve or fourteen years of age she goes to her husband's house to be his wife as well as his servant. She would not mind this if some one loved her; but oh, so often when they leave their mother's home there is no one to love them!

If her husband comes into her presence she must immediately turn away or hide her face; she must not mention his name—that would be disrespectful. She prepares his food, places it before him, and waits to serve him. When he is through she may eat what remains. If he scolds or beats her she must not complain.

Sometimes these little girls are married to old men. If a girl has been married only a few days, and her husband dies, she can never marry again. Her friends say "her life is spoiled." She must be treated as an outcast. You must not be kind to anyone so wicked, for they think it was her fault her husband died, some sin she committed caused his death. She must put aside her pretty clothes and her jewelry. It is a disgrace to have her hair cut off, so her head must be shaved.

(Continued on page 363.)

## Among the New Books

**The Religion of the New Testament**, by Bernhard Weiss, translated by George H. Schadde, Ph. D., New York. Funk & Wagnalls, 1905. Pp. 431. \$2.00 net.

During the past season Dr. Weiss, the honored professor of New Testament exegesis in the University of Berlin, completed his academic jubilee year. The fifty years run back to the beginning of his professional career at Koenigsburg. The discipline of Biblical Theology was in those days in its infancy. It would be difficult to over-estimate the value of Dr. Weiss' contributions to that field. It is the task of this science to give form and statement to the different types of doctrine which the various writers of Scripture present. For the New Testament this has been done by our author in a work which has now reached its seventh edition and has long been recognized as standard. But he never lost sight of his primary purpose to unify the teachings of the Christian Scriptures, and it has been reserved for his jubilee year to witness the completion of this plan. The work is divided into three parts. In the introduction he discusses the essence of Christianity, a section which one is interested to compare with the well-known work "What is Christianity?" of Harnack, his colleague. Dr. Weiss is the conservative of the Berlin Biblical faculty, and his words have a special interest for this reason. In Part I he discusses the conditions of Redemption as involved in the nature of God, of man, of sin, and the moral order. In Part II, which is the most interesting portion of the work, The Redemption in Christ is the theme. Here the life and work of Christ are given ample and sympathetic consideration. Part III treats of the Realization of Redemption, under the subjects of Election, Grace, Regeneration, the Church and the Kingdom, and the Last Things. Dr. Weiss always writes out of a full heart, ample learning, and deep devotion to his subject. Those who have enjoyed his lectures have felt the influence of a personality in which the doctrines of the faith have become resident forces. This work is welcome as a fuller statement of his teachings.

**Christian and Catholic**, by Rt. Rev. Charles C. Grafton, S. T. D. New York, Longmans, Green & Co. 1905. Pp. 367. \$7.50 net.

The Anglican or Episcopalian views on great church questions are presented by the Bishop of Fond du Lac in this volume. The first section contains several chapters discussing such broad themes as Religion, Christ, the Resurrection, the Temptation of Christ, Eternal Life, Love and Service. In the second section the distinctive claims of the Anglican church are presented in chapters on the Rule of Faith, Orders, Sacraments, etc. The most interesting chapter is the one in which the vexed question of the validity of Anglican orders is maintained as over against the claims of the Roman Catholic Church. In the third section the assumptions of supremacy made by the Roman church are refuted. Special stress is laid on the equality of Peter and the other apostles in contravention of

Catholic insistence upon his primacy. The book is a well-written statement of the attitude of the Episcopalian church toward Romanism on the one side and the remainder of Protestantism on the other.

**The Minister as Prophet**, by Charles Edward Jefferson. New York, T. Y. Crowell Co. 1905. 16mo., pp. 187. \$1.00.

Dr. Jefferson is pastor of the Broadway Tabernacle in New York City. These addresses constitute the Shepherd Lectures on Preaching, delivered at Bangor Theological Seminary during the past season. The subject is approached from the vital and practical point of view, and the treatment is forceful and suggestive. There are five lectures, "The Dimensions of the Work," "The Three Men Involved," which are the physical, mental and spiritual, "The Growing of Sermons," "Form and Manner" and "The Place of Dogma in Preaching." The last two chapters are especially helpful.

**The Heart of the World**, by Charles M. Sheldon. New York, Fleming H. Revell Co. 1905. Pp. 265. \$1.50.

The author of "In His Steps" has contributed another story to the cause of Christian Socialism. The leading characters are a minister, Frederick Stanton, who leaves his wealthy and aristocratic pulpit to follow the light of truth as revealed in the social gospel, his wife, the daughter of one of his wealthy parishioners, who shares his views; and several members of the church and community who are affected by Stanton's work. The fact that the hero is the author of a book that reaches astonishing popularity seems a bit autobiographical. The situations are not always convincing and sometimes border on melodrama, but the purpose and teachings of the book are admirable. It strikes the note of social responsibility and service to which our generation needs to give attention.

**The Marriage of William Ashe**, by Mrs. Humphrey Ward. New York, Harper & Brothers. Cloth. Pp. 563. \$1.50.

One of the engrossing novels of the year. The characters are well and consistently drawn. Ashe is admirable; Lady Kitty charmingly exasperating, while some of the minor people are delightful, notably the Dean. Mrs. Ward insists a little too strenuously upon the likeness of "Cliff" to Lord Byron, a likeness which the reader might have been left to discover for himself. The fact that Ashe and Lady Kitty are drawn from Lord Melbourne and his erratic wife, Lady Caroline Lamb, lends a certain interest to those who are fond of finding historical characters embodied in fiction.

**Religion and Art, and other Essays**, by Rt. Rev. J. L. Spalding. Chicago, A. C. McClurg Co. 1905. Cloth. Pp. 235. \$1.00.

The Bishop of Peoria is one of the most scholarly men in the American section of the Roman Catholic church. He has interested himself much in educational matters and writes with a warmth and insight of matters in the world of ideas. This latest volume of essays includes five, mostly addresses which

have been delivered before educational and other bodies. The best of them are the one on "The Development of Educational Ideas in the Nineteenth Century."

The Foundation of Christian Hope, by Eugene W. Herndon. Nashville, Tenn.: McQuiddy Printing Company. pp. 184. Cloth. \$1.00.

This is an unpretentious volume, treating of the familiar and yet always interesting questions of The History and Authenticity of the New Testament, drawn from the ordinary text-books, and presented in a brief, yet quite satisfactory way. The author speaks out of a limited circle of investigation but with a satisfied faith that will inspire other humble men and busy, active ministers of the Gospel of God's grace. Other themes are: Is Jesus Divine? The Mission of Jesus and the old fundamentals of Faith, Repentance and Baptism, with a chapter on Prayer and Special Providences, and an incompleted chapter on The Conversion of the World, the author having died before finishing his volume. They are the sermons of a thoughtful, conscientious, Christian preacher of the Southern type—the men that have done much to leaven the people with the principles of the Gospel and the primitive faith. CHARLES BLANCHARD.

Wapello, Iowa.

### BOOKS RECEIVED.

University of Chicago Press, Chicago.

The Structure of the Text of the Book of Hosea, by William Rainey Harper. 1905. Paper. pp. 51. \$1.00.

Longmans, Green & Co., New York.

Christian and Catholic, by Rt. Rev. Charles C. Grafton, S. T. D. 1905. Cloth. pp. 367. \$1.50.

Thomas Y. Crowell & Co., New York.

The Minister as Prophet, by Chas. Edward Jefferson. 1905. Cloth. pp. 187. \$1.00.

A. C. McClurg & Co., Chicago. Religion

and Art, and other Essays, by Rt. Rev. J. L. Spalding. 1905. Cloth. pp. 235. \$1.00.

Funk & Wagnalls, New York. The Religion of the New Testament, by Bernhard Weiss. 1905. pp. 431. \$2.00 net.

### APRIL MAGAZINES.

The Biblical World, always thought provoking, is especially good this month. The leading editorial, "Can we work together?" is a plea for the recognition of the unity of purpose and harmony of effort among Christian workers of diverse views regarding the Bible and its relation to theology. "The Physical History of the Dead Sea Valley" is a well illustrated article by Dr. E. W. G. Masterman, Jerusalem, Syria. Of interest to the student of present theological thought is the symposium, "The Foundations of Religious Belief," contributed to by, Calvin Goodspeed, McMaster University; E. H. Johnson, Crozer Theological Seminary; W. N. Clarke, Colgate; Geo. B. Stevens, Yale, and President King, Oberlin. No less worthy of reading are the articles: "Old Testament Criticism and the Pulpit," "The Righteousness of God," "Theology of the Old Testament," and "Faith According to Paul." A new and interesting feature for all readers is the department, "Current Opinion."

## Sunday Afternoon

### A PRAYER.

O! Lord, my God, my Father in heaven,  
I ask that the past be now all forgiven.  
Bless me, and love me, and keep me from  
sin;  
In all of life's conflicts, oh, help me to  
win.

Help me to trust thee through grief and  
through joy,  
Help me to make it my constant employ  
To live for thy honor, to hallow thy name,  
As angels in heaven doth now do the  
same.

O Lord, my Father, protect me through  
life,  
And when it is ended I'm done with the  
strife,  
My body is laid in the cold, dark tomb,  
Then, Father, oh take thy poor wanderer  
home.

—Selected.

### A SUNDAY MEDITATION.

Bishop Vincent.

The ringing bells call me to thy house,  
O Lord, on this day set apart for thy  
worship.

All days are thine, O Lord, and in all  
the ways of life, and in all places, I may  
truly adore thee. But on this day, and  
in thy house, where thy people assemble  
in thy name to honor thee and to hear  
thy Word, there are treasures of grace  
and strength and peace for all the other  
days and for all the other duties of life.

Therefore, O Lord, hear thy servant,  
who now goes forth for this blessed season  
of public devotion and instruction.

I surrender myself to thee; I leave be-  
hind me all worldly cares and studies;  
I go to thy house to join with thy peo-  
ple in loving and reverent devotion, and  
as we shall together praise thy name,  
hear thy Word, plead thy promises, and  
consecrate ourselves to thy constant serv-  
ice, do thou pour out upon us, O Holy  
Father, thy blessed Holy Spirit, through  
Jesus Christ our Lord. Amen.

—Selected.

### THE QUERY ANSWERED.

(Written for the Christian Century.)

"If a man die, shall he live again?"  
Long had the yearning heart,  
To the deep, soul-stirring question  
Assuring answer sought.

Men strive with doubts and passed away  
Like flowers of the field,  
And Sphinx-like death forever kept  
Its mystery concealed.

No departed one had broke  
That dark and dreadful bond,  
No voice came from the mystic vale  
To tell what lay beyond.

And mankind were groping on  
Into the shadows gray,  
When lo! a voice from out the gloom,  
"I am the Light, the way."

O joyful news! Ye Easter bells  
Chime out in glad, sweet strain!  
The buried Christ hath burst the tomb,  
And man shall live again.

### Man's Golden Age.

Man's golden age is not in the forty  
of the past, but the sixty of the future.  
The Creator brings comfort and not  
chloroform. God has no human bone-  
yard. He wants advancing years to  
stand and work, and not shirk and look  
a lying world out of countenance. Then  
he comes near with comfort and says,  
"Rest—be happy—you may have seen  
the lights go out in your neighbors'  
houses, but fear not—I will be comfort  
and companion in your loneliness and  
like a rising moon shall rise over your  
harvest field of years." If Dr. Osler  
will read a little scripture or review  
his Cicero's "Concerning Old Age," and  
leave his skeleton in the closet, he will  
be more of a man and less of a mummy.  
There is a second life for man where  
to the wisdom of the serpent is added  
the harmlessness of the dove; where the  
negative innocence of youth is ma-  
tured into the positive information of  
mature character; where instead of the  
green flower there is the ripe fruit. Forty  
is the old age of youth, but fifty is the  
youth of old age. No man need live too  
long or die too late. If like Jehoram we  
outlive our welcome, it is our fault.  
There are young, sinful, stingy souls  
whose death and disappearance would  
seem to be the most creditable thing  
that could happen. There are old, sweet,  
sacrificing souls whose sphere of useful-  
ness has widened with the years, who  
have written their names on their fel-  
lows' hearts which will last when marble  
and granite have crumbled.—G. L. Mor-  
rill, Standard.

### LIVING BY THE DAY.

J. R. Miller.

One secret of sweet and happy living  
is in learning to live by the day. It is  
the long stretches that tire us. We think  
of life as a whole, running on for years,  
and it seems too great for us. We can-  
not carry this load until we are three-  
score and ten. We cannot fight this con-  
tinually for half a century. But really  
there are no long stretches. Life does  
not come to us in life-times; it only  
comes a day at a time. Even to-morrow  
is never ours until it becomes to-day,  
and we have nothing whatever to do with  
it but to pass down to a fair and good  
inheritance in to-day's work well done  
and to-day's life well lived.

It is a blessed secret, this, of living  
by the day. Anyone can carry this bur-  
den, however heavy, till nightfall. Any-  
one can do his work, however hard, for  
one day. Anyone can live sweetly, quiet-  
ly, patiently, lovingly and pure till the  
sun goes down. And this is all that life  
ever really means to us—just one little  
day. "Do to-day's duty, fight to-day's  
temptation, and do not weaken and dis-  
tract yourself by looking forward to  
things you cannot see, and could not un-  
derstand if you saw them." God gives  
us nights to shut down the curtain of  
darkness on our little days. We cannot  
see beyond. Short horizons make life  
easier and give us one of the blessed  
secrets of brave, true, holy living.

### RESERVE POWER.

It is said that thought ripens in solitude,  
character in the busy world. This is, in  
large measure, true, but the development  
of a strong character requires moments  
of solitude for quiet meditation, when  
the soul may look at itself as in a glass,  
and commune with its divine source of  
strength. In times past prophets would  
go apart into the desert, where they  
might be alone, and there commune with  
God. Few can do this in our age of  
concentration of men in cities. But there  
is no desert in which one can be more  
completely alone than in a great city.  
Whether in city, village or country, men  
need to spend much time in quiet medi-  
tation. This is necessary to maintain  
vigor of soul, mind and body. The Bish-  
op of Ripon, in a recent sermon on the  
right way to live, said: "The man who  
lives—and that is the great temptation  
to-day—so much in the busy world that  
he becomes an eager and constant citi-  
zen, following his vocation with keen-  
ness and also public affairs with a cer-  
tain amount of attention, but has no  
quiet garden, as it were, within his life,  
is a man without what I call the reserves  
of life." The reserve power of life is ac-  
quired in hours of solitude, when one is  
alone with himself and God; it is used  
in conflict with men in the busy world.  
But it must be stored up to be available  
when needed, whether in the pulpit, in  
business, in the legislative hall, in the  
court room, at the bedside of the  
sick, in the laboratory, or on the battle-  
field.—Northwestern Christian Advocate.

### THE LORD HATH ARISEN.

By Julia E. Abbott.

Bright beameth the dawn of the morn-  
ing.

The Night's sable mantle is furled;  
And angels from heaven, descending,  
Bring tidings of life to the world:  
For over the tomb's gloomy portal  
A light doth illumine the way;  
Sure promise of glory immortal—  
The Lord hath arisen to-day.

The music is surging and swelling,  
And ringing with rapture untold;  
In sweetest of strains it is telling  
The story that never grows old:  
Waft, waft it, ye wings of the morning,  
Over mountain and sea let it speed!  
The joy of the glad Easter dawning,  
The Lord hath arisen indeed!

The breezes blow soft o'er the waters,  
The skies are a deep, tender blue;  
In each sunny day comes a gleaming  
Of infinite love shining through;  
The buds in the woodland are swelling,  
And clearly the token we read,—  
All nature the story is telling,  
The Lord hath arisen indeed!

New life there is now for the blossoms  
And rootlets that hide from our sight;  
And warm are the lingering sunbeams  
That beckon the leaves to the light:  
The life tides are throbbing and swelling,  
The powers of darkness recede;  
The sunlight all gloom is dispelling,—  
The Lord hath arisen indeed!

Sing, sing ye his praise—swell the chorus,  
'Till over the world it shall ring!  
Lay low at his feet stainless lilies  
And hail him our glorious King!  
Before—is the light of the day-dawn—  
The promise of life we may read;  
Behind is the grave and the darkness,  
The Lord hath arisen indeed!

## Home and Children

### HOW EASTER CAME TO THE GREAT NORTHWOODS Mary E. G. Brush

**F**AR down in the valley the grass was turning green in the meadows and on sunny slopes the gray, silky buds of hepaticas were beginning to unfold their white and amethyst-tinted stars.

But up in the Great North Woods winter still held its sway; huge banks of snow filled every hollow; mosses on the north side of trees glistened with frost crystals and the sky was a hard, steel-blue.

Nevertheless, one glowing day, when little Danny Ellis looked at the sun, it seemed larger, more golden and higher, too, in the sky, and as its rays slanted downward on the layers of beech leaves in the "Big Clearing," it seemed to warm them so that they gave forth a pleasant springtime odor. And as the little lad in his thick reefer, leathern leggings and gay scarlet toboggan cap trudged down the path to the bridge of logs across the "Outlet," his ears caught the sound of a faint tinkle like that of a far-away fairy bell.

Danny knelt down on the bridge peering over the yellow discs of the logs. Yes, it was the sound of running water that he heard! The little stream was ice-locked no longer, and, sunning himself on one of the mossy logs above it, was a mottled brown and black caterpillar, while not a score of rods away, just where two large balsams made a dark green archway, was a flutter of wings—a chirp, a twitter and then the loud, joyous thrill of a bird.

Yes, surely spring was coming to the Great Woods! And little Danny's heart felt as though it had wings, and so did his feet, too, as, with a gay shout, he sped across the bridge and down to the deep woods from which rang the sound of many axes hard at work. For here was where his father's lumbermen were chopping down tree after tree.

A great pile of logs lay in a little clearing where the sun shone warmest, and upon this Danny climbed, curling down like a kitten on a coat flung there by one of the ruddy-faced men. The little lad liked to watch the work going on, to see the great, strong arms wield the glittering axes and to hear the cheery songs and hearty laughter.

"You want to look out for the three big sugar-maples, you Bob Sawyer!" called out Jerry Lane. "The boss wants 'em spared for sap-bilin'!"

"All right, Jerry! I'll see that no tree o' my fellin' smashes into them! But I tell you what, we're a-movin' right along, ain't we? At the rate we're cuttin' now, we'll soon have a swathe 'way up to the 'Knob.' We'll have a big lot o' work done by the end o' this week, sure. Ellis is a master-hand for plannin' and' push-in'."

"Well, there'll be a little let-up by Saturday!" growled Joe Ducharme, a sour-faced Canadian. "When the cat's away the mice'll play, eh?"

"What d'ye mean, Joe?"

"Oh, the boss is going to run down to the Valley to spend Easter you know, he

an' his folks. An' it's no more'n right that we fellows have a bit o' holiday, too. Celebrate? Well, we'll all lay off work an' spree it, with no one the wiser! I'll have a good time, and so'll the rest of us; we're tired enough of bein' as stiddy as grandfather's clock! And say, if you'll lend me your snow-shoes, Jerry, some night when it's moonlight, I'll hoof it over to the Junction and git—well, you know what!" and here the sour-faced man dropped his axe, and put his hands up to his lips, as though he were tipping up a bottle.

Most of the lumbermen laughed and nodded knowingly. Danny, however, slid off the logs and walked soberly along the homeward trail. At the end of it stood "The Lodge," the Adirondack dwelling of his parents. A large, comfortable building it was, quaint and rustic, with wide verandas overlooking the lake. Upon one of these—the sunniest—Mrs. Ellis was pacing to and fro, giving the baby, wrapped up in her arms like a little Esquimaux, its daily airing. Her eyes were quick to spy the unusually sober look on her little son's face.

"What's the matter, Danny?" her sweet voice called out.

Danny wriggled about uneasily on his sturdy legs, his toes burrowing into a snow-bank.

"I—I'd like to ask a question," he began hesitatingly. "Say, mamma, when Easter comes to this world, doesn't it reach every place—even the out-of-the-way ones like this?"

A tender look crept into the mother's face. She turned her eyes toward the great stretch of forest land with its giant pines and hemlocks and net-work of bare, interlocked branches, and toward the wide expanse of the lake, its gray ice glittering in the sunshine.

"Into every place, Danny," she said softly. "Yes, when Easter comes it is to show that the dear Lord's love is in every place!"

"Even here in the Great Woods?" Danny persisted.

"Certainly, dear; but why do you ask?"

Whereupon, in his own simple fashion, the little lad told her of the words the lumbermen had spoken. Then, his face still sweetly serious, he said:

"So you see, mamma, while you, papa and I are at church down in the Valley, at the church with the beautiful white lilies and the grand music, Joe and the rest of them will be up here drinking, gambling and quarreling, maybe. Maybe they think it's nice to spend Easter that way, but I don't. I can't help wishing that they knew something about the better way—the way with the songs, the flowers and the happy, beautiful thoughts!"

Mrs. Ellis still paced up and down the veranda, her mind as busy as her feet. Suddenly her face brightened with something more than the reflection of the sunshine and she said earnestly:

"Dear Danny, I am glad you came and told me about this! We'll talk the matter over with papa and see what he can do."

"There's no use in my lendin' you my snow-shoes!" said Jerry Lane to Joe Ducharme, an evening or two later. "You'd be welcome to 'em, of course, and I s'pose there's liquor to be sold over at the Junction, but it won't do to bring a jug of it here! Your plan o' spending Easter is knocked in the head, Joe! The boss an' his family ain't goin' down to the Valley this 'ere week!"

"Ain't? Well, I'll be jiggered!" was the rejoinder, and the Canadian walked away, a perplexed look mingled with the sour one on his swarthy face.

Jerry Lane, fat, ruddy and good-natured, whistled reflectively.

"Humph! I expect there's different notions about spendin' Easter," he said to himself. "And Joe's way ain't the proper kind, accordin' to my idee, though I s'pose I should have fell to an' drunk with the rest o' them, an' made a fool o' myself gnerally, if that liquor had been brought! But sence the boss is goin' to be here, we'll have to behave. As for Easter, well, the real kind don't come to such places as these Woods!"

But nevertheless it did. That is, just as much as "the boss," his gentle wife and loving-hearted little son could make it.

For on Easter morning, when the sun shone so brightly that it really seemed as though, according to the old superstition, it "danced in the sky," Danny stood at the end of the veranda, and with red lips pursed up around the bugle his father had given him, did his best to sound the reveille.

Far across the lake, where blue streaks of water were beginning to show between white cakes of floating ice, over on the other shore where the morning light made the tops of the evergreen trees glisten like spears, rang the clear, sweet call.

Then from the row of shanties came the lumbermen, smiling sheepishly, but a little proudly, too, because they were shaved, combed and brushed, and wore their best clothes, and especially because they had been invited to take breakfast up at "The Lodge."

When they filed into the large hall-way they found it bright with sunshine and ruddy firelight and sweet with boughs of balsam and garlands of ground pine, and best of all they saw a large sheaf of palms and Easter lilies.

And there, too, was Mrs. Ellis with her welcoming smile, and by her side was a young lady from down the Valley, the one who had brought not only those wondrously sweet lilies, but also a most wondrously sweet voice, famed far and near.

But now Mr. Ellis himself stood up, saying with friendly cordiality and quiet dignity:

"Let me bid you welcome, my men! It gives Mrs. Ellis and myself and little Danny here much pleasure to have you all sit down with us to our morning meal. But first let me say a few words—"

"This is Easter morning, you know—the morning that should bring hope and good cheer into our hearts, for it reminds us of the Christ who died and rose again that we might have our sins forgiven, might be comforted and strengthened in this life, and also be at last received into the eternal home.

"He it was who taught us the lesson that we are all brothers and sisters and that we should love and help one another."

(Continued on page 372.)

## Synoptical Sketch of Special Interest

### CHRISTIAN CHURCH, PARIS, ILLINOIS



IN 1852 John New, of Indianapolis, came to Paris and organized the charter members were Abner Leitch and wife; Jacob Harding and wife; Harvey Mullins and wife; Miss Susan Leitch; Mrs. George W. Redmon; Thomas M. Powell and wife; John J. Logan and wife; A. A. Hannah; J. H. O. Batterton and Robert Henson and wife. These persons constituted substantially the entire membership. The first services were held in the old town hall on the south side of the square; also many meetings were held in the Court House, where several members were added to the church. John New was a man of great force and developed much interest and instilled considerable enthusiasm into the church organization. He was a strong preacher as well as a polished gentleman. After the organization of the church regular services were not always maintained. In 1854 Prof. William F. Black preached for the congregation for a short time with good results. A. D. Filmore of Cincinnati preached for the congregation as pastor for several years. In 1861, during the war Rev. Houston held a meeting in which there were a hundred additions. For a period there was no regular minister. In the year '65 Dr. Harris of Kentucky officiated as minister for one year. The pastorate of the Rev. William Patterson followed. He had held a successful revival which led to his call for the year 1866. It might be mentioned here

#### Judge A. J. Hunter

(Photographs by "Jay," Paris.)

commenced. In the same year the new church was completed at a cost of \$8,000. B. B. Tyler laid the corner stone with

upbuilding of the church. The present minister for the congregation was employed the first day of last July. He came to us from Dixon, Illinois. In the short time he has been with us in the church in Paris, he has fully demonstrated his great executive ability by placing the congregation in a well organized and working condition, better than ever before. By his plain, practical and child-like deportment, he has endeared himself to our people and as a result, more than 60 additions were made to the congregation before the Scoville meeting began on the 18th of February, last and by the joint efforts of Bros. Idleman and Scoville, over 500 additions have been made, the most remarkable meeting ever held in Illinois. Bro. Idleman has by his forceful teachings of the Scripture alone aroused an enthusiasm and set the highest Christian ideals before the people as well as the congregation.



CHRISTIAN CHURCH, PARIS, ILLINOIS.

imposing ceremonies. In 1870 Z. T. Sweeney preached for the congregation one year and a half, and was succeeded by William Sweeney. In '72 George Peele was called. He was a man of dramatic eloquence in the pulpit and did much to strengthen the membership of the church. He was succeeded by William Hoult. In 1875-6 E. J. Hart ministered to the congregation. In 1878 Walter Tingley was called and was succeeded by J. B. Mayfield in 1880-'83. Alfred Flower now of Boston was here as the regular minister for the years 1884-6. He had been an Episcopalian and was a very superior minister. He was followed by H. M. Brooks now of this city, who contributed largely in strengthening the congregation. He was the minister for six years. Mr. Brooks was succeeded by A. E. Dubber, whose services were very acceptable, and who had great success in adding members to the fold; 146 members were added at one series of meetings, J. V. Coombs assisting. He was succeeded by J. E. Davis, who preached for the congregation for over two years.

The Rev. C. M. Oliphant succeeded J. E. Davis and preached for the congregation about two years and a half. During his ministry more than 100 members were added to the congregation. He was a man of scholarly attainments and great energy and did good work for the

The present building was begun in 1895 and completed in 1897. This is the third church building since the organization of the congregation. It is a marvel of beauty, both from the outside and interior, and the cost together with grounds and equipment was more than \$40,000.00. Its walls are of Bedford stone, the towers are majestic and durably sheathed with copper, while the roof is of slate. The windows, which are of the finest Cathedral glass, were donated by different members. On the in-



FINIS IDLEMAN, Pastor.

that the congregation had purchased the old Presbyterian church and it was now torn down and a new Christian church



PASTOR'S STUDY.

terior the edifice is a gem of beauty, elaborate in its conveniences. The seating capacity is 1,400; it contains a mag-

NOTE—This article is the third of a series now appearing in The Christian Century relating historically to prominent and living link churches. The next article to be published will describe the growth and development of the Church at Mattoon, Illinois.

# Methods Used for Successful Growth

## ACTIVITIES OF THE CHURCH

nificent pipe-organ, costing the ladies of the church \$3,000. The church is lighted by gas and electricity, and heated by steam. It was dedicated by F. M. Rains. The present officers of the church are, Leroy Wiley, A. D. Sebree, Dr. S. Lycan, Henry Wiley, John W. Sheppard; deacons, F. R. Augustus, John Logan, George Augustus, James Miller, John Lamb, W. A. Summers, J. E. Cornwell, J. D. Ar-



MISSION CHAPEL.

thur, N. S. Archer, Henry Wiley, Simon Risser, J. D. Shoaff, Clifford Wiley, John Henry; trustees, A. J. Hunter, J. D. Arthur, Hiram Lycan, F. R. Augustus, Henry Wiley.

The church building has been described by Judge Hunter. It remains to be told what activities are carried on within this "present tabernacle." And it seems superficial and mechanical to point out methods and organizations within the church, but one cannot describe the "things of the spirit" nor satisfactorily set forth the defeats and successes of the spiritual life of a man or of a church without mentioning some of the present aids to that divine end.

The Superintendent of the Sunday School is Geo. W. Brown, County Superintendent of Schools. There are over three hundred in attendance. A regular Normal class is maintained, taught by Prof. Shellenberger. The regular Teachers' meeting is held each week. The school is graded and the "follow-up" system is used. Decision Day is observed every quarter.

The auxiliary of the C. W. B. M. is now the largest in the state. There are 114 members. Mrs. N. S. Archer is President. The regular attendance is about 125 at the monthly meetings. The society spends a social hour after each program, refreshments being served by one of the twelve divisions. Many churches, even the Catholic, are represented in the mem-

### 'Finis Idleman, Pastor

bership. The auxiliary gave \$125 this year to Monterey and Indian special work in addition to the regular dues, state and national.

The Christian Endeavor society has about 75 members. Irving Carrick is the energetic President. Regular services are held at the jail every Sunday afternoon. The Endeavor society supplies the prisoners with the best literature. It also supports three orphan boys in India.

The Junior society has an enrollment of 125. There is an average attendance of 75. Junior Socials are held each month. The society takes a lively interest in the local mission work. Miss Myrtle Proctor is the consecrated Superintendent.

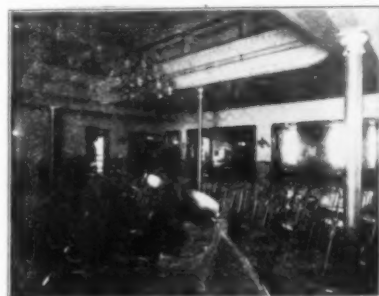
The mission chapel is just ready to dedicate. It is on the choicest building site in a new part of the city that is being rapidly occupied by factories. It is neatly frescoed and will seat about two hundred and fifty. This building will be used for Sunday School and occasional preaching until a nucleus is collected. It is the purpose to keep the chapel open on certain evenings of the week for a reading room for boys and men. The best books and magazines will be supplied them. The Christian Endeavor society of the First church will superintend this work.

The Young Men's Club was organized last fall. It is not a limited or close organization. The purpose is to furnish social and intellectual privileges under good surroundings. At each meeting a representative of the professions gives an address on his own life's calling and out of his personal experiences. The Law, Medicine, business, politics and the ministry were all represented this year. An hour in games and refreshments follows the address. Any young man who can be induced to come regularly is eligible to membership. The young men of

the church give direction to the meetings.

The church has decided to take a forward step in Missions. We expect to become a Living link church this year. This with building the Chapel will mean that the church will give more than two thousand dollars for purposes outside of itself this year.

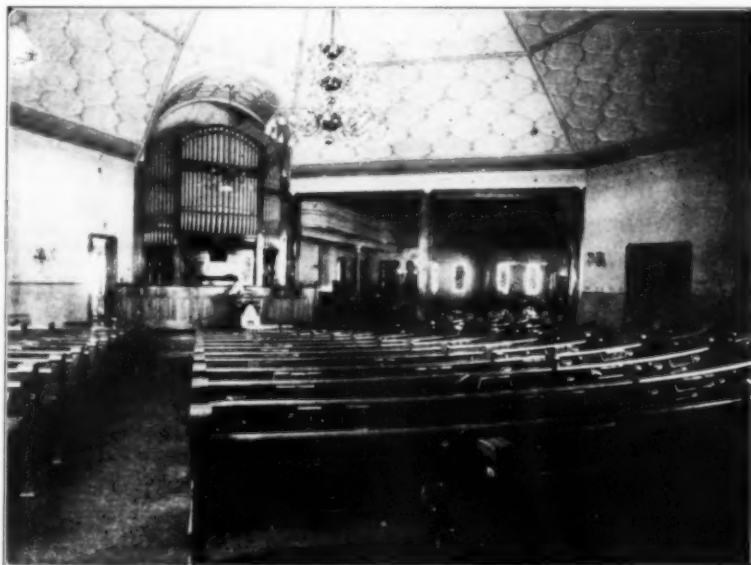
We have just closed the greatest evangelistic



SUNDAY SCHOOL ROOM.

gelistic services the church has ever known. Chas. Reign Scoville and his collaborer, DeLoss Smith, were with us, and our net gain was nearly 600 souls.

While there are scores of the members of whom we would like to make particular mention yet we have space but to mention Leroy Wiley "presiding elder" in the church for forty years; Judge A. J. Hunter, who has for years welcomed the people at the main entrance and whose cordial handshake has warmed the heart of many a stranger; the three Augustus brothers—men of wealth and influence—who have made this large work possible; men who have counted it their joy and privilege to lead in all of the giving to the church. A host of capable and willing hearted women stand ready at any time to go upon any mission for the church. A goodly number of business men will leave their business to attend to things spiritual. Then too the church is blessed with scores of young people, who make up the chorus, act as collectors, ushers and provide the purest, happiest social life for the church by numerous receptions. There are twelve hundred members among whom we are trusting that a very busy life with multiplied church activities shall make class distinctions happily dim. The boys are happy in their new gymnasium in the basement of the church. It is equipped with the modern apparatus of a good Y. M. C. A. The effort is being made to save the whole man—physically, socially, intellectually, spiritually.



INTERIOR VIEW OF CHRISTIAN CHURCH, PARIS, ILLINOIS.

## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

#### THE SERMON ON THE MOUNT: OUR DUTY TO GOD. MT. CH. 6.

(To Accompany Lesson 16, for April 16, 1905. Copyright, 1905, by Bible Study Publishing Co., Boston.)

**P**ORTIONS of the Sermon on the Mount afford a fine illustration of the appropriate and telling forms with which Jesus was able to clothe His thoughts. He had the art of expressing Himself in phrases which could not be forgotten. The gift of sententious or figurative speech was much prized among the Jews. It was the characteristic accomplishment of the sages of Israel, those who aimed to influence men toward right views of life and conduct. They had to win a hearing in order to exert an influence and, even more than the prophets, they studied the art of beautiful and forceful expression.

It has been said that the actual teaching of Jesus was in the form of brief and concise utterances rather than extended discourses. But Jesus was pre-eminently a preacher and was capable of varying the form of His declarations to suit the purpose before Him. The Gospels preserve many a pithy saying of His, many similitudes and parables and illustrations, each very perfect in its way. They likewise give evidence here and there of His skill in stately, impressive utterance. His eulogy on John the Baptist (Mt. 11:7-9) or His discourse on The Sign of Jonah (Lu. 11:29-32) are striking examples of rhetorical power. The latter half of the fifth chapter of Matthew, beginning with verse 21, exhibits a dignified rhythmic series of antithetical statements which reveal the effectiveness and impressiveness of the discourse of Jesus when He had occasion.

The rhetorical beauty is noticeable also in portions of the sixth chapter. Any careful reader may note three stanzas, relating respectively to almsgiving, prayer and fasting, each concluding with the refrain, "and thy Father who seeth in secret shall recompense thee." The addition of the explanatory words about true prayer (vs. 7-15) breaks in upon the poetical sequence, but does not destroy it.

After discussing the royal law of life which should be governed by far-reaching principles rather than by exact rules of conduct, the thought of the discourse turns to the maintenance of the spiritual character of worship. The religious leaders of the day—the Pharisees—were ostentatious and theatrical in their religious practice, making a vulgar parade of scrupulousness. Jesus did not censure the extreme care to perform all prescribed duties nor even their prompt performance at the stated time, but the tendency to make a show of piety. Such theatrical virtue does not count in God's sight; He regards only the inner motive of a man. It may be doubted whether even a typical Pharisee actually had a trumpet blown when he was ready to bestow an alms. The phrase in the second verse must be metaphorical. But they were great "actors" and loved to draw large houses to witness their bounty. It was this hateful pride that Jesus condemned. He neither approved nor condemned almsgiving as a habit or duty. The spirit of both the Old Testament and of the New supports it as a privilege over

which one need be neither complacent nor self-conscious.

The significance of the second example of Pharisaic practice is exhibited by an acquaintance with the prayer customs of the East. Prayer in the rituals of Jew and Mohammedan alike is reduced to a system, with special petitions at stated intervals, much stress being laid on the exact observance of prescribed times, postures and forms. Men, desirous of a reputation for piety, were apt to plan to be overtaken on the street by the hour of prayer, so that all could see them. But Jesus declared that true prayer should be unostentatious, directed only toward God. He did not think, of course, of excluding social prayer, but rather of urging the spirit of solitude in prayer.

The Lord's prayer was no set form of prayer, to be substituted for the forms which other rabbis taught their followers, but a model to which all prayer may in general conform. It emphasizes by example the reverent freedom which should characterize real prayer, the trustful spirit it should express and the simplicity of manners it favors. Whether this prayer was wholly original is the least important of questions. It leads us in the right way to God; it expresses our needs and aspirations in simple form; it has no superfluous words. It is a worthy fruitage of the long and varied prayer life of Jesus.

The third example of current piety was the practice of fasting. This, too, the Jews had reduced to a rigid system, often followed mechanically, yet with every evasion which a skillful casuistry could devise. Thus adjusted it ministered mainly to a love of ostentation. To all this Jesus was opposed. He forbade all simulation of sorrow and in fact all pretence of any kind.

The section which begins with the nineteenth verse is reproduced by Luke in other connections, but it does not seem out of place. The true righteousness needs to be distinguished from worldliness no less than from spurious type of piety. The ostentation of Pharisaism was no more conspicuous

than its spirit of greed. Jesus pointed out the two grave dangers of hoarding: its insecurity and its corrupting influence on the soul. Moreover, no one can have two supreme objects of interest, the one on the earth and the other in heaven. One must be definitely in subordination.

Nor can we be truly religious if we waste our energies over matters that are of trivial importance. The habit of anxiety is both foolish and useless, foolish because we have a Father in heaven, useless because no amount of worrying will alter the conditions under which we live.

The emphasis placed by Jesus on the fatherhood of God is interesting. The word "father" expresses a relationship of love and sympathy and care. The Father knows the needs of His disciples and never forgets them. He listens to their pleas, He considers their welfare, He ministers to their necessities.

The part of the true disciple is to do day by day his whole duty, aiming to promote in his heart and others an unswerving allegiance to God and to accomplish each day every proper duty or care, assured that present duty is all that God wishes any one to perform, and that with the morrow will be provided the grace and wisdom for the full performance of all that is to come. Not lack of forethought, but absence of anxious, distrustful solicitude, is what our Lord forbade.

The principle of subordination is one which is far reaching. No one can be allied to earth and to heaven at the same time, if each is regarded as supreme in importance. But when one interest is made supreme and all others subordinated, it is clear that the whole world may be utilized. Jesus did not condemn the use of riches, but servility to them.

With God as our Father it follows that there must be sincerity and reality in our religious life. We stand in a close relation which invites and demands genuine affection. Such a relationship places formalism in its proper subordination.

crowd around in eagerness and awe. And yet it is these common people in whom all hope of progress and advancement lies. They were not slaves. Perhaps in no other country in the days of the Caesars was there a common people so nearly analogous to ours. It was with them that Jesus lived, from them he chose his disciples, to them he committed the evangelization and redemption of the whole world. The world's future still depends, not upon its princes and millionaires, but upon the enlightened, consecrated common people.

### The PRAYER MEETING

By SILAS JONES

#### EASTER CHEER.

Topic, April 19, 1 Pet. 1:3, 4.

**T**HAT Christ did for the hope of immortality may be seen in that hope as it shines in the writings of his friends. If we compare the glowing hope of Paul or Peter (Phil. 1:19-25; 2 Cor. 5:1-9; 1 Pet. 1:3-5) with the brightest hope that appears in the Old Testament, we shall see how truly Christ had "brought life and immortality to light" (2 Tim. 1:10). He had done exactly this. He had not revealed immortality as something unknown before, but he had cast the light of reality upon it, and had given it for a living possession to those who learned of Him. The "eternal life" of the New Testament is not mere continuance of being; it is enriched and elevated being, as worthy and glorious as it is endless. This is what Christ offers—immortality raised to its true worth. "The effect of Christ's resurrection" was immeasurably to enhance the sense of the reality of the unseen world and of life therein, and thus to support the Christian hope; for when he who was the most loved and trusted had gone into that world as others go, and afterwards had given evidence that he had not perished, but was alive for evermore, it was not only easier but more rational than before to look for immortality.

—W. N. Clarke.

### The BIBLE SCHOOL

By CARLOS C. ROWLISON

#### LESSON III—APRIL 16

##### THE SUPPER AT BETHANY.

John 12:1-11.

**S**IMPLE LIFE—How little we learn of the great Passover Feast in the New Testament. We go through its pages unconscious of the stately ceremonies, unconscious that the temple was a veritable slaughterhouse. There is no effort on the part of the writers of the gospels to ally the old ceremonial institutions with the new religion of every-day experience. On the other hand, with the most direct and simple detail, we are made to feel that God delights in pure domestic life, that the banquet table is a sacred place, and that the spontaneous, extravagant action which comes from an unspeakable gratitude is of the greatest importance. A little village feast of gratitude, an impulsive wasting of a most treasured ointment, the rebuke of a base man's niggardliness, become the themes of a paragraph in the world's most sacred volume.

2. The Thief.—In what unutterable contrast do we here see Judas and Mary. In his dealings with the social outcasts of his day, Jesus compels us to see good where we are inclined to see only evil. For this reason the character of Judas stands out the more boldly. Even Jesus could find no moral clew to his redemption—not at least until the awful enormity of his deeds was manifest in the light of their consequences.

There is no baser character than just a thief. We cannot speak the term without a creeping sensation of revulsion. Judas was just a mean, sneaking thief, and so he presents the most hated character of all the ages.

3. The Common People.—As to-day, so in Jesus' time, the common people showed a morbid interest in the sensational. We can picture to ourselves how poor Lazarus was pointed at and whispered about because of his unusual experience. As to-day, so then, anything out of the common caused them to

\*This course presents a complete and connected view of Christ's life from His birth to His ascension. The lessons are based on entire scripture sections. They are issued in four courses, with even grade and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

## A New Hope.

Whence came the assurance of ultimate triumph over all opposition, which, manifested itself in the conduct of the early disciples of Christ? They had none of the advantages which the world considers essential to success. They were for the most part poor and unlearned men. They were obscure men. They did not enjoy the friendship of princes and scholars. Yet they did not doubt that they were on the winning side and that when the world was against them the world was in the wrong and would be defeated in the end. There is just one explanation of this audacity of faith, and that is the resurrection of Jesus Christ from the dead. Not Jesus despised and rejected of men, but Jesus the risen Lord was the friend whom they loved. And the risen Jesus was at the right hand of God, whence He was able to perform to the uttermost His promises to his disciples. Without the confidence begotten by the resurrection of Christ, the great missionary conquests of the church would not stand as testimonies to the worth of Christian truth. There would be no Christian church if the word had not been proclaimed "He is risen." In proportion as the church retains the assurance of the reality of the unseen realm, which the first preachers of the gospel felt, will it command the hearts of men. Our wise men who ask the church to speak doubtfully about the future are asking her to surrender her right to exist.

## A New Patrimony.

The Christian's inheritance is not only new in respect to the lively hope entertained concerning it, but also in respect to its nature, it is imperishable, stainless and unfading. All that is imperfect is excluded from it. It is not the paradise of earthly pleasures. It is the home of love, joy, peace and righteousness. The excellencies of the character of Christ will be found in the society of the redeemed. Now we have here a powerful motive to self-conquest and self-assertion. The Easter message is one of cheer to the soul struggling with itself. If we have been raised together with Christ, we are under obligation to seek the things that are above, where Christ is, and what we ought to seek we can obtain. So we have reason to expect a triumph over every evil impulse of our nature and the enthronement in our lives of reason and conscience and love.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

## GLORIFYING GOD IN OUR RECREATIONS

Topic April 15: 1 Cor. 10:31; Psalm 16:5-11.

**T**O recreate is to re-create. Let us remember this; and remembering will help us to understand the true relation of our recreations to life. Christ came that we might have life and have it more abundantly. Fullness of life, fullness of joy and pleasures for evermore, are the portion of his people, if we will but receive them and rejoice in them. But fullness of these divine things requires, first, that we empty ourselves of the things that corrupt and destroy; that surfeit and spoil; that mar and scar and leave us lonely and loveless and lost!

This does not mean, of course, that we are to be old before our time, or ever to be old, for that matter, but always young in spirit in spite of years and burdens and cares. But it does mean that we are to use this world as not abusing it; that we are to rejoice always in the Lord; that we are to find our pleasure at His right hand—that means we are to be right in our recreations. It is not a narrow, barren, breathless waste in this world, but a place of broad rivers and fountains of living waters, and inviting fields, and open visions of the heights of hope and holiness and happiness—abounding life, fullness of joy and pleasures unalloyed for evermore.

O that we might realize this while we are young, that when we do grow old we may indeed know the secret of His presence and of that peace which the world cannot give neither can it take away, and that His joy might be made full in ourselves—that is, we may know the secret of joy-making as well as of joy-taking. And there is all the difference in the world between joy-making and joy-taking. To know the secret of having joy in ourselves is the secret of happiness. Not that we are to be selfish. But the soul must have its recreation as well as the body. Indeed, rest of soul rests the body. Some people never learn how to rest or to recreate because they fail to recognize that rest of soul is the secret of the Lord. This is re-

vealed in the life of the Lord himself, who, when weary, went apart into a mountain to pray. Prayer is the re-creation of the soul. And in re-creation there is rest for all the tired faculties. The soul is supreme in this matter of recreation. Until we learn this we will not really know what recreation and rest and rejoicing mean.

Recreation is one thing—amusement may be quite a different thing. It's a common mistake that most of us make, confusing amusement with recreation. More often what young folks call fun is foolishness, if not downright folly—not even genuine amusement. I think we need some clear definitions of what "fun" really is. It is not necessary to be silly in order to be happy, any more than it is necessary to be sanctimonious in order to be serious and spiritual. To be simple in manner of life, sincere in speech and action, patient, forbearing, open-hearted and open-handed, while honest; to see the bright side of things; to cultivate the social nature and not neglect the spiritual; to be glad and not given to senseless gabble; to truly trust in the Lord is the secret of real re-creation and of glorifying Him in all things.

## A SMILE OR TWO

## Beecher's Readiness.

On one memorable occasion, in the midst of an impassioned speech, some one attempted to interrupt Henry Ward Beecher by suddenly crowing like a cock. It was done to perfection; a number of people laughed in spite of themselves, and Beecher's friends felt that in a moment the whole effect of the meeting, and of Beecher's thrilling appeals, might collapse. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch.

"Morning already?" he said. "My watch is only at ten. But there can't be any mistake about it. The instincts of the lower animals are infallible."

There was a roar of laughter. The lower animal in the gallery collapsed, and Beecher was able to resume as if nothing had occurred.—Selected.

Church—I see the attorney general is going to stop all this guessing business in the newspapers.

Gotham—Whom do you suppose that's aimed at? The weather bureau?—Yonkers Statesman.

The Child—Aunt Mary, nurse says when it thunders, it's the Lord scoldin' us.

Aunt Mary—Perhaps it is, dear.

The Child—Well, I don't see what he's got to be so mad about. I've done everything to-day 'cept brush my teeth.—Brooklyn Life.

"Oh, yes," said Mrs. Oldcastle, "I used to have the Schumann Etudes Symphoniques, the Chopin Berceuse and Barcarolle and the Hungarian Rhapsody No. 12 all at my fingers' ends."

"My goodness!" replied her hostess, "how did you ever stand it? The worst I ever had was a felon one time on my left thumb."—Chicago Record-Herald.

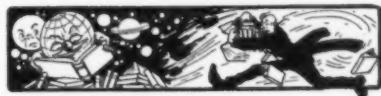
"Mother thinks you'll make me a good wife," said the girl's intended.

"Indeed?" replied the girl with the determined jaw. "You tell your mother I'll make you a good husband."—Philadelphia Ledger.

Child (in berth of the steamer)—Mum-mum, I'm so sleepy. I want to go to bed.

Mother—But you are in bed, dear.

Child—No, I'm not. I'm in a chest of drawers!—Punch.



## SQUIBS ABOUT BOOKS

All books mentioned in *The Christian Century* may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

A number of important works of fiction was placed on the market during the month of March. We take occasion to mention a few titles which will enjoy more than the average reading.

For the White Christ, by Robert Ames Bennet, is a story of the days of Charlemagne. A story full of perils, adventure, and excitement, and of much beauty of substance and structure besides. The plot depends chiefly on the bitter power of love turned to hate, which, however, is not allowed to triumph. The hero is Olvir, a young Norse sea-king, although the noble figure of Charlemagne always dominates the scene. The evil genius of the story is Fastrada, a beautiful girl, whose soul is jealous and vengeful, but the lovely figure of the "little vala"—Rothada, the King's daughter, is the conquering spirit. The book furnishes a brilliant picture of the court of Charlemagne, with its warriors, priests, and learned men.

12 mo., ornamental cloth binding. Illustrated in color by the Kinney's. Publisher's price \$1.50. Our price, mailed postpaid to any address, \$1.20.

The Harvest of the Sea, by Wilfred F. Grenfell, is an absorbing tale of both sides of the Atlantic. The conditions of the deep sea fishermen in the North Sea fleets, and also across the Atlantic on the Labrador and Newfoundland coasts, are described in the words of two of their members. The story traces the growth of the medical and religious missions among the fleets, their fight with the grog-shops, and also tells of the shore work among the fishermen's families. The author has been living and laboring among these people for over twenty years.

12 mo., cloth binding. Published as "net." Publisher's price \$1.00.

The Port of Storms, by Anna McClure Sholl, is more than an ordinary idle tale. In this, as in her former book, "The Law of Life," the author builds up a strong if not entirely happy story about the powerful but various effects wrought by love upon different natures. The central characters are Robert Erskine, a young physician, Brooke Peyton, his friend from childhood, to whom he has engaged himself, and Olivia Winwood, aristocratic by nature, though the daughter of commonplace millionaire parents. Olivia is a controlled, self-centered girl, with a strange fascination, and it is her influence upon the lives of the other two that forms the basis of the story.

12 mo., cloth. Publisher's price, \$1.50. Our price, mailed postpaid to any address, \$1.20.

*The Bookman*

# The Quiet King

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

## INTERLUDE.

Behold my servant whom I have chosen:  
My beloved in whom my soul is well  
pleased.

—Isaiah.

How is that ye sought me?—Luke.

It was the joyous springtime of the year A. D. 9, and the paschal week was drawing to a close. The high holy days being past, many of the pilgrims from the country around had left the city, but even now it was full of life and stir in unwonted degree, and the temple courts were still thronged from sunrise to sunset with worshipers.

The afternoon was nearly over, and breezes wafted up from the Kedron Valley, blew through the colonades of the temple with refreshing coolness. A young rabbi, who paced alone the many-colored mosaic of the porch adjacent to the court of the Gentiles, deep in thought, lifted his head and seemed aroused to a consciousness of himself and his surroundings by the breath of the wind. His face was striking in its refined beauty, but was shadowed by profound sadness, approaching, in the expression of the mouth, even to bitterness.

Out upon the terrace, beyond the colonnade where he walked, a little group of members of the Sanhedrin, learned in the law, were expounding its teachings to a circle of men and youths who listened to them with reverent attention.

The young rabbi leaned against a pillar and looked upon the scene. One man in the group of teachers he watched closely, while the cloud upon his brow deepened and the bitterness of his expression grew more marked. This was a man in the prime of life, of conspicuous person and bearing, stately, self-conscious, authoritative. His features were finely formed, but there was a singular craftiness in the eyes and a sardonic sneer upon the mouth. This was no other than the Sadducee, Annas, newly appointed high priest, the highest ecclesiastic in the land. Beside him was the august and venerable figure of the aged Hillel, the most honored of all rabbis in Jerusalem, surrounded by other learned doctors, among them, silent for the most part, Nicodemus, who had been the friend of Ithamar.

The young rabbi noted the distinguished teachers, but listened indifferently to their trite comments on the well-worn themes under discussion, until his interest was suddenly quickened by a question asked in a sweet, clear voice by some one in the little audience, with marked humility, but a question so thoughtful and going so far below the surface over which the smooth commonplaces of the doctors were playing, that it challenged the attention of all. The listener moved forward to one of the outer columns to see the speaker, when to his amazement, he perceived that it was a lad, a boy of perhaps twelve years. As he looked, the wonder of the young rabbi deepened, for he recognized at once a spirit high and pure as of one

upon whom the grace of God rested in full measure. There was nothing of precocious or self-conscious wisdom about this boy; he looked up into the faces of the teachers with innocent reverence, while absorbed earnestness shone out of the great, spiritual eyes under the pure brow. It was just a natural boy, full of sweetness and health, but the young rabbi was vividly impressed by the strength, courage, and manliness which it betokened, as well as by its spiritual illumination.

Annas, the high priest, attracted by the child, bent his keen gaze upon him and himself directed a somewhat puzzling question to him, waiting with his ironic smile to see how the boy would struggle for an answer. But straight and true as an arrow to its mark the answer came, with the profound wisdom of simple truth, and the lad's face was as calm and clear of confusion as before.

The interest of all was now aroused, and the boy became the chief object of attention to the audience as well as to the learned men, although himself plainly unconscious of the fact. The young rabbi, from his post apart, watched him with intense interest until his notice was drawn to a woman who had entered the circle with timid steps and with the appearance of deep anxiety. She had been followed by an elderly man who stood waiting, ill at ease, on the outer limit of the company. He wore the dress of a Galilean.

With hurried steps the woman approached the boy and embraced him with a tenderness and a joy which she could not restrain.

"Surely," thought the young rabbi, "somewhere, at some time, I have seen that woman before. She hath a grace of loveliness about her which, once seen, a man could not forget. But when could it have been, and where?"

It could not be that the mother was so filled with joy in finding her son that she was unaware of the looks of the company, which were fixed upon her, as she exclaimed:

"Son, why hast thou thus dealt with us? Thy father and I have sought thee, behold these three days, sorrowing."

There was a solemn light as of a newly awakened soul in the eyes of the lad as he lifted them to his mother's face.

"How is it," he asked gently, "that ye sought me? Did ye not know that I must be about my Father's business?"

Even as he spoke he turned and followed his mother with quiet submission, and they, rejoicing the man who had stood waiting, walked quickly away and were lost to sight.

But the young rabbi, returning to his solitary walk, mused long, being astonished at the understanding and the answers of the lad, and even more deeply moved by the purity and peace which invested him.

"The secret of the Lord is with the lad," he said to himself, his own heart crying out in its yearning for the peace of God.

The company on the terrace had broken up now. Nicodemus, passing be-

tween the sculptured pillars, chanced to meet the young rabbi.

"Ah, my Lazarus," he exclaimed, "thou shouldest have been with us yonder! A marvelous boy was there, one filled with wisdom, and strong in spirit."

"Yes, I saw him," replied the young teacher, "and surely the grace of God was upon him."

An hour later Lazarus crossed the brook Kedron, and went out from the city on his solitary walk in his home in Bethany. The bitter sadness of his face had given way to a look of tender musing, for he was thinking upon the wonderful boy, and faint echoes of some forgotten scene in his own happy childhood vibrated in his consciousness, but would not declare themselves distinctly to his memory.

That night he dreamed of being in the temple, while beside him stood the aged friend of his boyhood, the holy Simeon. Together they were looking upon the face of an infant, and behold, the eyes of the babe were the eyes of the boy whom he had seen that day among the teachers of the law.

(To be continued.)

## HOW EASTER CAME TO THE GREAT NORTH WOODS.

(Continued from page 367.)

Then opening the sacred Book lying on the table beside him, Mr. Ellis read the story of the last sad night dark with the shadow of the Cross and of the glorious morning when "the stone was rolled away."

A simple, earnest prayer followed the reading of the Scriptures, and then, like the soaring of a glad, freed soul, the voice of the young lady rang out in these words:

"Christ hath arisen,  
Death is no more!  
Lo! the white-robed ones  
Sit by the door!  
Dawn, golden morning,  
Scatter the night!  
Haste, ye disciples glad,  
First with the light!"

And thus, as loving-hearted little Danny said joyously, Easter came in a beautiful way to the Great North Woods.

American Messenger.

Our lives are but a little holding, lent  
To do a mighty service. We are one  
With heaven and the stars when they are  
spent

To do God's will. Else, die we with  
the sun. George Meredith.

"Lean towards each other. Aye, for Man  
is one;

We are a host ruled by one trumpet  
call,

Where each, armed in his sort, makes  
as he may

The general motion. The well-tuned ar-  
ray

We see; yet to what victory in what  
wars

We see not; but like the revolving stars  
Move on ourselves. The total march of  
all

Or men or stars God knows. Lord, lead  
us on!"

## FROM THE FIELD

A copy of some book of current interest will be given each week for the best item of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "A Man's Value to Society," Hillis, to J. R. P., Huntsville, Mo., who will please write to this office for the same. The volume offered for next week is "Our Plea for Christian Union and the Present Crisis," by Herbert L. Willett.

### TELEGRAM.

Champaign, Ill., April 10.—Meeting continues. 205 added to date.

J. W. MARSHALL.

### GENERAL.

We have the pleasure to announce the birth of a daughter, Mildred Glenrose, on March 5, 1905, at Nanking, China.

Edwin A. Layton, M. D.

Invitations have been issued by Mr. and Mrs. Milton Warren Mason of Norfolk, Va., to the marriage of their daughter, Nellie Virginia, to Mr. Thomas M. Miranda, on April 25th, at the Freemason Street church in Norfolk.

The Board of Church Extension has recently received two more annuity gifts, one of \$2,000 and the other of \$200, both from friends in Nebraska. The last named is the one hundred and thirty-eighth gift on the annuity plan. For particulars, write G. W. Muckley, Cor. Sec'y, 600 Water Works Bldg., Kansas City, Mo.

The Foreign Society is in need of four men for the field, two physicians and two evangelists. One physician is needed for India and one for China. One evangelist is needed for Africa, and one for Tibet. Whoever goes out in either capacity should be well qualified for the service. Applicants should not be over thirty years of age. They should have the best of health.

A careful canvass of the reports from the fields of activity show the wonderful advancement for the month of February. January, February and March, baptisms, 25,207; denominations, 1,007; all other sources, 3,160; dedications, 17; new congregations, 14.

Samuel Gregg.

J. E. Randall, Kingston, Jamaica, so well known as the Jamaica secretary of Christian Endeavor, has become a missionary of the Christian Woman's Board of Missions, and will work in and near Kingston.

I. W. Cameron, Evangelist of the Christian Woman's Board of Missions in Oklahoma, has had 111 additions to the church in the last three months.

The Christian Woman's Board of Missions is making good progress with its church building at Mt. Carmel, Jamaica.

On the fifth of April seventeen students of the Mountain School of the Christian Woman's Board of Missions at Morehead, Ky., were baptized by R. B. Neal.

Miss Elsie Gordon, Bina, India, writes that the work of that station which is cared for by the Christian Woman's Board of Missions is prospering. Miss Gordon is the Living Link of the Third Church, Indianapolis, Ind.

### CHICAGO

Six added at Monroe Street church Sunday.

One addition at South Chicago.

W. E. Gorton of India, who is in Chicago now, may be found at 242 LaSalle Street.

The Chicago Christian Minister's Association will hold its next meeting May the 8th.

The Minister's meeting Monday was addressed by Mr. Arthur Burrage, president of the Chicago Law and Order League, and secretary of the Hyde Park Protective Association. Mr. Farwell is an enthusiastic worker and his address was listened to with great interest. It was with unusual pleasure and profit that the meeting listened to a short address by Mrs. Cowgill, who is a member of the editorial staff of the Chicago Chronicle. Mrs. Cowgill is a pleasing speaker and her work has eminently fitted her for speaking with authority on social conditions in large cities. Among many striking sentences in her address were the following: "The great evils in our city exist not because of unkindness, not because of lack of principle on the part of the citizen, but because of the great big carelessness of the average citizen." "The greatest evils in Chicago are the notorious dance halls." "The primary cause of these evils is the absence of places of healthful amusement in the congested districts."

L. E. Sellers, Terre Haute, Ind., will preach at Austin church five evenings, beginning Monday the 17th, continuing till Friday the 21st.

Sunday was a good day at Douglas Park. The Sunday School attendance was the largest in the history of the church. There was one confession.

The Metropolitan church continues its arduous labors under the rich blessing of the Father. Every department is in a most flourishing condition. Notwithstanding the fact that we have loaned our pastor and musical director for the great Paris meeting. Our audiences are large and enthusiastic and the work progresses by leaps and bounds. One young man confessed the Master in our morning service last Lord's day, when Bro. W. T. McConnell preached for us.

The North Side church was blessed Sunday by the presence and preaching of Frank G. Tyrrell. He was given a good hearing morning and evening. His messages on the Great Salvation in the morning, and Encouraging Signs of the Times in the evening were full of encouragement and inspiration.

### CALIFORNIA

J. J. Evans is in a meeting at Elgin, Oregon.

George C. Hubbard of Oakland reports eight confessions. The church in Oakland has been making steady and hopeful progress in the past year.

There is a well-defined rumor abroad that the West Side Christian church of San Francisco has done itself proud by raising the salary of its minister from \$1,800.00 to \$3,000.00 a year. This is richly deserved, and, indeed, necessary, if a man is to do the work Bro. White

is doing in the great western city. Bro. White is a faithful preacher, a man of rarest personal gifts and with splendid organizing and executive ability. The West Side Christian church will be one of the great churches of the brotherhood in ten years.

### COLORADO

Greeley, April 4.

Closed an eighteen-day meeting at this place last week. V. E. Ridenour lead the singing; forty-seven additions. Also held a ten-day meeting at the S. L. W. ranch recently. R. A. Givens assisted in the singing; seventeen additions, sixteen by baptism. In both meetings the pastor did the preaching. This makes seventy-seven additions not yet reported in our eleven months' ministry; thirty-seven of these by baptism. F. D. Macy, Minister.

### GEORGIA.

H. L. Pyron of Atlanta has gone to Lexington to attend the Kentucky University.

### ILLINOIS.

Four additions at Rossville April 3.—H. H. Peters.

Normal, April 1.

Closed my work here last Sunday in March. Three confessions and full house. Began at Danville, Ill., April 2d. Good prospects.—Andrew Scott.

Andrew Scott changes his address from Normal to Danville, Ill.

F. L. Davis, Carterville, Ill., preached the baccalaureate sermon for the high school this year.

Charles D. Hougham, Streator, has held two meetings with the local church during the past year, and is now raising money for a new building. The church has a membership of 170 earnest people.

S. S. Lappin says: "The most promising field in Illinois is that of the village church. Wherever a preacher of any ability is giving himself unreservedly to the work the results are astonishing."

Champaign, April 3.

Splendid interest; one hundred and seventy-two to date. Marshall and Millard evangelists.—Stephen E. Fisher, Minister.

## Children's Day FOR HEATHEN MISSIONS

The Foreign Christian Missionary Society will furnish Children's Day supplies, free of charge, to Sunday-schools observing the day in the interest of Heathen Missions, as follows:

1. Children's Day exercise, *Brightening the World*, by Prof. P. H. Duncan, sixteen pages, new and stirring songs, recitations, dialogues, drills, etc. It will meet the demands of the most exacting schools of all grades.

2. *Missionary Boxes*. They are a new design, printed in red.

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CHICAGO,

Paris, April 7.

The great meeting led by Chas. Reign Scoville and DeLoss Smith continues, with unabated interest. There were 127 additions last week, 590 to date. This is now the largest meeting ever held by a single congregation in the state. The Paris church now has 1,300 members.

### INDIANA.

E. F. Daugherty, minister at Wabash, is holding a great meeting with his home congregation.

The church at Tipton held a Rally service March 26, at which about 400 members were present. Twenty-three were added to the church at this service.

P. W. Withal, minister, has just closed a meeting at Covington, with nineteen added.

The collection for foreign missions at Bluff Creek yesterday amounted to \$35.50.—Clay Trusty.

Indianapolis, April 3.

I am assisting A. W. Conner, pastor at Lafayette, in a meeting. There have been seventy-three additions to date. Will go to Bellefontaine, O., next.—E. M. Hackleman.

Indianapolis, March 31.

C. R. L. Vawter just closed a three weeks' meeting at the Olive Branch Christian church, with twenty-three additions. The church has been helped in many ways by this service.—Clay Trusty.

Richard S. Martin just closed at Noblesville, with sixty additions, thirteen the last day. H. H. Saunders led the singing.

### IOWA.

Webster City, April 3.

Thirty-eight added here in a meeting conducted by Evangelists Vernon and I. Estelle Harrington of Valparaiso, Ind. Bro. and Sister H. are a host. The meeting was a rare feast to our souls.

J. Will Walters, Pastor.

Farlin, Iowa.

Jas. T. Nichols of Vinton, Ia., has become editor and business manager of the Christian Union, Des Moines. G. L. Brokaw, the retiring editor, says he will continue preaching and will be ready for every good word and work. The "Century" extends its best wishes to the new editor of the "Union."

### KANSAS.

Topeka, April 7.

Closed our 18 days' meeting at Greeley, Colo., with 47 additions. The pastor, F. D. Macy, did the preaching. I have an open date for May on account of the meeting being postponed at Albuquerque, N. M.

V. E. Ridenour, Singer.

Thomas H. Popplewell of Troy reports four confessions, April 2.

Yates Center, April 6, 1905.—Seventy-four additions here up to date. Next meeting at Alliance, Ohio.—Omer and Sprague.

### MISSOURI.

W. M. Thomas has been pastor at Burlington 4 months. During that time there has been 26 additions to the church, 20 by confession. Six of these confessions were made at prayer meeting.

Springfield, Mo.—Just closed a meeting at Dixon with 32 accessions, 25 confessions.—Joseph Gaylor.

Henry Jones has resigned at Palmyra and has accepted a call to Salada, Col. He will begin the first of May.

W. G. Surber has practically reorganized the congregation at Clifton. The Randolph county convention will hold its meeting with this church some time in July.

J. N. Crutcher has adopted some unconventional methods of increasing his prayer meeting at Chillicothe. The church is happy in its choice of this growing young man.

W. B. Taylor of Kentucky has been called to the pastorate at Moberly. This congregation now numbers 700 resident members, and as Bro. Taylor is a fine pastor, the work will doubtless be more thoroughly organized under his ministry.

Salisbury is without a pastor, but the new building enterprise goes on just the same. This is a fine town and a splendid congregation can be built up. The new building will cost about \$5,000.

J. C. Todd has endeared himself to the people at Monroe City. The congregation is making extensive improvements. This is a missionary church and its yearly offerings for all purposes are above the average.

R. H. Kern is doing good work at Brush Creek. He took the work when there was hardly a foundation on which to build, as many had removed and died, and now the congregation is on a substantial basis.

Madison Hart and the congregation at Fulton are happy with each other. A new church will be erected soon.

R. E. Kitchen visited the church at Renick recently and set things in order. The church is looking for a good man. Bro. Kitchen can not take the work, as he has many calls for meetings.

A. N. Lindsay still "goes on" at New Franklin, though he receives a call about once a month to go elsewhere. He has several country congregations, and no preacher is so loved in Howard county as he. Perhaps some large church will land him yet.

J. H. Wright of Iowa has taken the work at Paris. That he will win is evidenced by the offering for missions that was taken a few days after he arrived at Paris. We welcome him to our north central forces.

Huntsville, April 8.

Geo. Muckley of the Church Extension preached at Huntsville two weeks ago. The congregation better understands the

claims of this work and will be appreciative of the efforts it is putting forth in housing congregations.

C. C. Smith continues at Centralia, and, incidentally, the church there continues to thrive. No church has had such wonderful growth in towns of Centralia's size in Missouri. The field is thoroughly worked.

The offerings for the foreign work from all the neighboring churches were as good as they have been in the history of the congregations. I believe that Paris, Chillicothe and Centralia met their apportionments. Huntsville church raised its apportionment, and at the same time began paying off a \$2,400 debt which had been contracted in making improvements last fall.

J. R. Perkins.

### NEBRASKA.

The Guide Rock church is reseating its building with new oak pews, at a cost of \$200.

J. W. Hilton will preach a series of evangelistic sermons at the University church, beginning April 2 and continuing one week.

### NEW YORK.

W. C. Bower, pastor of the Central Church of Christ, North Tonawanda, has sent us a copy of the *Tabernacle Year-Book*. The book is an excellent production, containing a sermon by the pastor, a historical sketch of the church, a cut of its pastor and several of its officers; also of H. H. Moninger of Steubenville, Ohio, who recently held a meeting with the church. This church is but four years old, yet it has a membership of 269, and a Sunday school with an enrollment of 500. It has placed great emphasis upon missions and "has its heart set upon becoming a Living Link in the Foreign Society in the near future." The following statement from the year book helps us to understand this success. "The working plan of the church has been to divide the entire membership into committees, of which there are eight. Each of these are responsible for the various departments of the work assigned to them. Immediately upon entering the church, each member is assigned to one of these committees. It is the plan of the church to have a place of work for every member, and every member filling his place."

### A NEW CHURCH HYMNAL.

Some months ago the Hackleman Music Co., of Indianapolis, Ind., offered a prize of \$50 in gold for a suitable title for their 600-page Hymnal. According to the rules published in the Christian Century, all titles must be in Latin or English; must be received before January 1, and each person sending in proposed title must send \$1, for which each one was to receive a copy of the Hymnal in the \$1 binding as soon as published. About 500 titles were received. The Hymnal Committee after due consideration decided to adopt the title "Gloria in Excelsis." This title is appropriate and dignified. It is the name of one of the early Christian hymns and is founded on the angels' song which the shepherds heard who were watching over their flocks the night Jesus was born in Bethlehem of Judea. (Luke II. 14.) It is not so old as others of the early Christian hymns, like the Magnificat (Luke I. 46-55), the Benedictus (Luke I. 68-79), or the Nunc Dimittis (Luke II. 29-32), and is not included in the New Testament Scriptures. This hymn was one of the Morning Hymns of the Christians in primitive days, and was sung by the martyrs at the dawn of the day that they were to prove their faith by the sacrifice of their lives, thus providing amusement for a Roman holiday. It is sung to-day by Protestant believers all over the world.

The prize was awarded Miss Mary Seeger, Clarksville, Ind., who was the first one sending in this title. The Hymnal is now on the press, and in a short time will be on the market. For other information see the "ad" of the Hackleman Music Co. elsewhere in this issue, or address them at Indianapolis, Ind.

## OHIO.

Cedar Avenue Church, Cleveland, recently held its annual meeting and banquet. Two hundred people were present. The annual report indicates progress in nearly every department. The missionary offerings aggregate \$324.76, a gain of \$101.76. The church is out of debt. Three confessions not reported.—E. P. Wise, Pastor.

Chas. M. Fillmore, Carthage, writes that the Ministerial Association of that city voted unanimously to ask the congress of the Disciples to meet with them next year.

The South Toledo church closed a four weeks' meeting April 2nd, with 26 additions. S. E. Norviel, the pastor, did the preaching.

Kenton, O., April 3.—T. W. Pinkerton, who was pastor of this church for six and a half years and has been with the church in Salt Lake City, Utah, for the past three years, was yesterday recalled to Kenton. He has agreed to come, beginning his work the first of July. C. C. Rowlinson.

Grant E. Pike turns over the work at Lisbon April the first to J. W. Gorrell of East Liverpool, O. The Sunday school and church attendance have almost been doubled under his ministry the past four months. As this is his home church and town it shows the esteem which he is held by his own people.

R. Linn Cave, who has accepted a call from the Woodland St. church, Nashville, began his work there March 5, Bro. Cave

formerly served as minister of the Vine St. church in that city for a number of years and was held in high esteem by all who knew him.

W. H. Sheffer of Memphis, will begin a meeting with E. A. Ferguson at Rockwood April 15. Bro. Sheffer is an able preacher of the Gospel, the Rockwood church is a splendid church.

We notice by the announcements in a Nashville paper that there are nineteen Christian churches in and around Nashville. But many of these are not in line with active co-operative Christian work.

W. M. Taylor of the Highland Park Church, Chattanooga, will work for the Home Board in Texas during April.

Twelve were added to the Central church, Bristol, during three Lord's days. Eight of these were by confessions.

The Walnut St. Church of Chattanooga was apportioned \$75 for Foreign Missions. The church raised and sent in \$80.

W. J. Shelburne has been holding a good meeting at East Lake near Chattanooga. A C. Maupin has done good work there.

## TEXAS.

G. Lyle Smith, pastor of the Central Christian church at Waco, sends abroad a hearty invitation to the disciples of Christ in Texas to assemble in the "Central City" on May 15th to consult with each other concerning the Master's work. The disciples of Waco are anxious to see a very large gathering in their city at that time.

Geo. W. Lee, pastor at Belton, preached his second annual sermon March 19th. His report states that the Sunday school has been good, mid-week meeting well attended, C. E. organized and doing very well. There have been 88 additions to the congregation during the two years he has ministered, and the benevolent collections have all been taken.

J. J. Cramer has just completed his fourteenth year as pastor at Lockhart. During these years this church has enjoyed a healthy growth. He enters upon another year's work feeling that he has the sympathy and support of a united congregation.

Jasper T. Moses expects to attend the State convention. The First Church auxiliary, Fort Worth, has already invited him to be with them before his return to Mexico.

Dr. and Mrs. F. L. Jewett, who are to have the Bible work at the State University, are expected in Texas in April. Greenville, March 27.—One addition by statement yesterday.—J. W. Holsapple.

Garland, March 27.—One confession at the morning service yesterday.—Chas. Chasteen.

Ennis, March 27.—Two additions yesterday, making three since last report.—R. D. Shults.

Dallas, March 27.—Two additions to the Ross Avenue Church since last report.—Graham McMurray.

Ten young men have been enrolled in the Bible school of the Christian Woman's Board of Missions at Hazel Green, Ky. The school is in charge of H. J. Derthick, and is for the training of young men for the ministry of the Gospel.

The missionaries of the Christian Woman's Board of Missions in Deoghur, India, have sold over five hundred gospels to the pilgrim's visiting the shrines at Deoghur.



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**BECAUSE**—The Home Board did more work last year than any previous year in our history—165 churches organized and 16,861 additions by our Home Missionaries. This work is a success.

**BECAUSE**—It is the work of the Lord Jesus Christ—to win souls in America. We should be about the Lord's business.

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There are 150 pupils in the Industrial School conducted by the Christian Woman's Board of Missions in Lum, Ala.

Mrs. Julia C. Gerould is on her way home from India, where she has visited the stations of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

### VIRGINIA.

The three churches in Mathews have been without regular preaching for nearly a year.

Cardinal, Apr. 5.—A three weeks' meeting beginning at Holly Grove last October and ending at Oak Grove in November, was held by W. G. Walker of Kentucky, with 10 additions. The church has a C. W. B. M., and a good Sunday school.—A. R. S.

### WEST VIRGINIA.

W. G. Walters of Blufffield expects to hold a meeting at Athens in May under the auspices of the State Board.

C. E. Elmore has just closed a meeting at Radford. This is a hard field but the audiences were large and there were 14 additions.

R. E. Elmore has resigned at Tazewell to take effect June 1st. He will enter the evangelistic field. His successor has not yet been chosen.

### MISCELLANEOUS.

O. P. Spiegel is holding a meeting with C. E. Smith at Charleston, S. C.

R. H. Crossfield, Owensboro, Ky., announces a revival to begin April 30, led by W. E. Harlow.

Paris, Tex., April 5, 1905.—Our church has just purchased a fine property for a parsonage and we are now occupying it. We are building a new baptistery and making other improvements in the church. We reached our apportionment for Foreign Missions; have additions every Lord's Day.—J. T. Ogle.

New Albany, Ind.—S. M. Martin now in meeting at Park church. Ten accessions to date. 8 by confession and baptism, 2 by statement.—Wm. A. Ward. PA

Allen T. Gordon, McKeesport, Pa., and A. H. Phillips, Braddock, Pa., arranged for an exchange meeting. O. H. Phillips began at McKeesport Feb. 7, and preached three weeks. Result, 35 additions; since added 10, making 45. Allen T. Gordon began at Braddock March 5 and continued three weeks. Result, 36 additions; since added 3, making 39.

### HOME MISSIONS.

The offering for Home Missions is in many respects the most important of all the appeals that come before our Brotherhood. The coming of vast throngs of immigrants who enter at once into the civic life of the Nation and give color and character to moral and spiritual life, makes it incumbent upon the churches to seek to reach these classes at once. Then there is the argument of the base of supplies. Our country has been rapidly developing in recent years as the actual basis of supplies for the known world. Men and money must come from America in increasing number and quantity if the world is to be conquered by the Gospel in this age. Of late years our offerings to Home Missions have scarcely been worthy of us. We are a great people. Our plans for the evangelization of America ought to be upon an elaborate scale. They can only be made so by a great offering of money. We sincerely hope our churches will not rest until our home offering is sufficient for the needs upon the mission field.

The song of the angel, "On Earth Peace," will not always sound as fiction.—Channing.

## The Christian Century

2 WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE  
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Nothing but clean business and reliable firms advertised. Rates given on application.

### Communications—

Articles on subjects which are of vital interest will find a ready acceptance. Conciseness is always at a premium. News letters should be condensed as much as possible. News items are solicited and should reach us not later than Monday of the week of publication.

## CORRESPONDENCE

### UTICA, OHIO.

April 4, '05.

Church organized—65 members, 18 baptisms. About 40 added to the cause by baptism from denominations and reclaimed. Arrangements being made for preaching full time and to build good house, co-operating with State Missionary Society. This is the result of four weeks' meeting held in Opera House by W. T. McConnell of Holdenville, I. T. Jason G. Elstun of Indianapolis, a most talented soloist, gave much inspiration to the meeting with the gospel story in song.

Mrs. Joseph Cragg,  
Clerk.

### A MESSAGE FROM THE FIELD.

No plea takes like our plea in all America. It fits the genius of our national life. It wins where a half plea fails. And all America seems clamoring for the plea at one and the same time. We have a central committee to answer these requests for help, called officially the American Christian Missionary Society. The brotherhood places money in its hands for this purpose. But now for years the pressing demands—demands which it would seem suicidal to ignore—have been far beyond the ability of the Board to answer. The time has come when there must be a great awakening among our preachers and our people upon the tremendous necessity of pushing our Home Missionary work to the fore front, for the sake of ourselves, our country and the foreign field. For Home Missions is the heart, the blood, the life of our mission work of every character.

GEO. B. RANSHAW.

### A Reliable Heart Cure.

Alice A. Wetmore, Box 67, Norwich, Conn., says if any sufferer from Heart Disease will write her, she will, without charge, direct them to the perfect cure she used.

## SPRING RALLY IN IOWA.

The annual Spring Rally in Iowa Bible schools is set for Sunday, April 30th. The rallies will undertake to get a full attendance of all enrolled pupils, and a large number of visitors, and secure a number of new pupils. Also, to awaken interest and enthusiasm in the schools, and where the apportionment has not been reached for State Bible School work, to take an offering for the same. Short programs will be rendered, in addition to the lesson, and special programs will be furnished by our association free upon application to me.

J. H. Bryan, State Supt.

Des Moines, Ia.

## THE CHURCHES OF GREATER SAN FRANCISCO.

It is very likely that the best year in the history of the Churches of Christ in the Bay Cities was that of 1904. Perfect peace and harmony exists in all our churches. The reports from the congregations show a most healthful condition. The fellowship of the several bodies is one of the most delightful features: The various pastors are of one mind, working together in most perfect accord—all striving for the one common end—the extension of the Kingdom of Jesus Christ. During the year we dedicated two new church buildings; the first in May—the West Side Church of San Francisco, which is well located in the residence district of the city, on Bush street, near Devisadero. The building is of stone and brick, and was constructed at a cost of \$45,000. The second was dedicated in November, and is the home of the Berkeley congregation. It is the best located church in that college town, adjoining the California State University grounds. This is a beautiful frame structure, erected at a cost of \$15,000; it is of pure Grecian architecture, and gives to our people in that important center a splendid working plant.

The following brief itemized reports of five of our churches, which I have in hand may be of interest:

Pastor	Addition for 1904	Present member- ship	S. S. enroll- ment
First, San Francisco,			
F. S. Ford....	117	387	351
"West Side," San Francisco,			
W. M. White....	103	411	548
Oakland,			
T. A. Boyer....	83	265	124
Alameda, P. C.			
McFarlane ...	31	120	140
Berkeley,			
E. W. Darst..	58	194	130
	392	1377	1293

These churches and ministers join the Disciples of the Pacific Coast in extending a most hearty invitation to our brethren everywhere to be our guests next August, 17-24. The occasion being the International Convention of Christian Churches. Write us for information.

W. M. White,

Pastor West Side Christian Church, San Francisco, and Chairman Committee of Arrangements for San Francisco, 1905.

## SAN FRANCISCO.

I am not mad, but speak forth words of truth and soberness, when I say the whole state is looking forward with zeal to greet our eastern visitors not only with sunshine and flowers and fruits but with Christian love

and fellowship. California is one of the greatest missionary fields in the world for primitive Christianity. Fifteen counties in Northern California with no Christian church and numbers of county seats and important cities that have never heard the simple Gospel. At the same time all the "isms" and religious fads of the age are sowing seed in these fields.

Our churches are straining every effort to do the work and in the past three years have made a greater per cent of increase than the cause as a whole. If any of our eastern people are thinking of coming to California in the next ten years now is the time to come when you not only can see our great state but can be of the greatest help to us and receive from us the greatest good.

Charles W. Jopson.

The Christian Woman's Board of Missions has recently received two gifts on the annuity plan, one of \$1,500 and one of \$500.

## Two Ways

Have you noticed a difficulty in breathing—short quick breath—when you are walking, going up stairs, singing, or are angry and excited? You may not think what this means, but doctors will tell you it means weak heart action.

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and their endorsement appears on the back of the title page. It explains many difficult and obscure verses not easily understood in the old version, substituting modern words of clearest meaning for obsolete words no longer understood by the average reader. It is used with increasing favor by Sunday Schools everywhere and has been adopted as the text book by all important colleges.

Published in over 70 styles—text alone, text with maps, reference editions, teachers' editions—on ordinary paper, or on Nelson's famous India Paper. Prices, 35c. to \$12. Teachers' Editions, \$2.25 to \$10. New Testament alone, 15c. to \$2.50. We also publish the King James Version in over 400 different styles. For sale by all booksellers. Catalogue and specimen pages sent free.

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4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

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### Legislative Bulletin From Illinois Local Option Campaign.

Springfield, April 6, 1905.

The local option situation has again taken a critical turn. The matter was brought up yesterday afternoon to give the friends of the bill fifteen minutes for rebuttal of some of the statements made by the opposition. After that there was a period of vigorous questioning. Then the matter was taken up by the committee. We were able to rally enough force to vote down every attempt at amendment. When it became apparent that no amendments could be carried, the committee adjourned and will not meet again to consider the bill until Wednesday of next week.

It is understood that the purpose of the adjournment so far as the opposition is concerned, was to secure time to make a deal with the Senate in order to get some assurance that the bill as amended by the House would go through the Senate, in order to secure the consent to amendments of men who have been opposing them on the ground that they must oppose any amendments as the only course consistent with getting any bill.

Of course even if the committee amends it we still have a chance to vote down the amendments on the floor.

The newspapers will give the result next Wednesday. If the bill is reported without amendment there should be a general letter writing advance all along the line, to every member urging that the bill go through as it comes from committee. If the committee does amend it, the advance should become a charge, urging that the committee amendments be voted down.

In any event if it can be learned that the bill will come up for second reading on a given day, friends of the bill from all over the state should come in from every community, "petitions in boots," as it were, to see the performance and watch their men.

William H. Anderson.

### BOSTON NOTES.

There are many fields in New England waiting for the Disciples to occupy them. We have very recently discovered one in Cliftondale, Mass. This is a beautiful little town with only one active church in it. There is a fine church building, erected by the Baptists, awaiting our coming.

M. L. Streater is laboring temporarily for the church at Bridgeport, Conn. This is one of the weak congregations of New England.

The Everett church under the good management of A. T. June, is prospering. Three additions to that congregation very recently. Brother June recently came to us from the Congregationalist.

The St. James Street Church of which A. L. Ward is pastor, has received into its fellowship seven persons during the month of March. This is a growing church. Bro. Ward is the teacher of a class of young people numbering thirty-eight.

W. H. Rogers of Swampscott has returned from a trip West in the interest of his congregation. It is hoped that he will be able to liquidate the debt on his church. This indebtedness has hindered the work there for many years.

Just now Boston is the center of fierce

debate over the \$100,000 which Jno. D. Rockefeller has given to the American Board of Foreign Missions. This has afforded the lovers of sensation an opportunity to show themselves. They are not slow in coming forward. The Prudential Committee has accepted the gift, and have already spent not less than \$40,000.

Rev. Robert Pegrum, who recently came to us from the Congregationalist, has received a call from the Church of Christ, Charlottstown, P. E. I. He has not fully decided to accept. He is a strong preacher, and we hope he will soon be located with some church.

A. L. Ward.

### SUNDAY SCHOOL DAY IN KENTUCKY.

Robt. M. Hopkins.

Many of our Kentucky churches observed the first Sunday in April as Sunday School Day. The request was sent to every preacher in the state to preach on that day at least one sermon on the work of the Sunday school. This was not to be a sermon appealing for funds for any missionary enterprise, nor a sermon on Bible study, nor a sermon for children, but a sober, earnest setting forth of the claims and needs of the local Sunday school. Already responses have come in from various brethren telling of the success that rewarded their efforts in this regard. We wish to give a few notes from these letters.

H. C. Runyan, Latonia, says: "I am preparing a whole sermon to be delivered April 2nd, on the 'Needs of Our Sunday School.' I have frequently given an entire service to the children with the blackboard and object lessons, have often preached to parents on a 'Model Child,' but I do not know that I can say that I have ever given a whole sermon to the needs of my Sunday school! We preachers are praying and working and planning and calling evangelists and expecting revivals to redeem what might never have been lost if we had made use of our opportunities in the Sunday school!"

Geo. A. Miller, First Church, Covington,

writes: "I have frequently preached a whole sermon on Sunday school work. I can not do so on the day assigned, as that is my anniversary Sunday, the beginning of my twelfth year. But I preach upon the Sunday school in the fall, as that is the time we must work to build up the school in the city after the summer vacation. Your plan is a good one, and I can assure you that I shall often in the future, as I have in the past, preach on the subject."

R. J. Bamber, Versailles, replies: "Yes, I preach a special sermon on the Sunday school once each year."

H. C. Kingsbury, Lexington, says: "I preached a special sermon yesterday at my appointment at Ford, and I am sure that it did much good."

J. E. Thomas, Beattyville, answers: "I gave the special sermon yesterday in response to your request. My attendance was not large on account of a death in the community, but all who were present received the message gladly. We intend to make the Sunday school occupy first place in our work at Beattyville, and will soon organize a Home Department looking toward this achievement."

Louisville, Ky.

Program C. E. Convention, Marshall, Mo., June 17-19.

Saturday, the 17th.

7:30 p. m., Devotional Service—Lawrence D. Wharton, Marshall.

8:00 p. m., Superintendent's Report.

8:10 p. m., Address, "For Christ and the Church"—Wm. Henry Jones, Palmyra.

8:40 p. m., Address, "The Pastor and Christian Endeavor"—J. E. Davis, Stanberry.

9:10 p. m., Mizpah.

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9:30 p. m., Reunion of C. E. Convention-goers' League (Members only); place announced from the rostrum.

Monday, the 19th.

8:30 a. m., Devotional Bible Study—J. J. Morgan, Kansas City.

9:00 a. m., Symposium on the Pledge, four ten-minute addresses by practical endeavors: (1) My Willing Service, "Whatever He Would Like to Have Me Do," Pearl Francis Haley, Marceline; (2) Prayer and Bible Study, "To Pray and Read the Bible Every Day," Inez Terry, Lamonte; (3) Supporting My Home Church, "Attending All Her Regular Sunday and Mid-week Services," Sophie Settles; (4) My Duty to Every Prayer Meeting, "To Take Some Part Aside from the Singing," Mrs. H. H. Hodgdon, St. Louis.

9:50 a. m., Address, "The Increase Campaign"—Alice Orcutt, Maryville.

10:05 a. m., C. E. Business; (1) Superintendent's report distributed; (2) Enrollment, pledges, etc., for the coming year; (3) Enrollment of new members for the C. E. Convention-goers' League; (4) Report of Committee on Christian Endeavor.

10:40 a. m., National Superintendent's Greeting—R. H. Waggoner, of the Brotherhood.

10:55 a. m., Praise God from Whom All Blessings Flow," followed by Mizpah.

H. A. DENTON,  
State Supt. Y. P. C. E. Disciples of Christ.

Enrique T. Westrup, pastor of the Mexican congregation in Monterey, Mexico, reports ten additions.

Miss Isobel McHardy of the Torrington church, Jamaica, a missionary of the Christian Woman's Board of Missions, reports ten additions to that church.

## Pimples

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### THE PREPARATION

The preparation has extended over a period of several years. A collection of over 100 volumes, written in this country and England, upon church music and hymnology, was first procured. After much study of these subjects, a still larger collection of standard hymnals of England, Germany, and this country was obtained. Diligent research has been made to secure the best hymns and tunes, upon which the Church Universal has placed the stamp of its approval.

### EXECUTIVE COMMITTEE

The members of this committee have been active and painstaking in their work, and all credit should be given them. Each one was provided with several of the best books on hymnology and hymnals available, and much study has been given to the selection of both Hymns and Tunes. They have been consulted in regard to every feature, new and old, of the Hymnal, and their decision has been final in all matters.

### ADVISORY COMMITTEE

The committee consists of 100 of the leading educators, pastors, choir leaders and other Christian workers of the Christian Church, who have selected hymns and tunes, and rendered other valuable assistance to the Executive Committee. Their suggestions have been quite helpful, and the success of the work, in no small measure, is due to the faithful service rendered by this committee. Their names appear in the Hymnal in their proper place.

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### UNION MEETING AT IOLA, KANSAS. Oliver Cook.

We have recently closed a good union meeting at this place, led by C. G. Jordan, evangelist, and R. E. Mitchell, singer, with the pastors of the Baptist, Presbyterian, Christian, Methodist, Reformed and United Brethren churches as helpers. There were about 500 decision cards signed during the four weeks' meeting. These were largely adults. Many of these have already united with the church, and many more will soon. Apart from the matter of additions, however, it was an exceedingly good meeting in that the work done was of a substantial, common-sense kind, that appealed to thoughtful men and women, especially men. In developing a spirit of unity, and fellowship, among the churches and Christian people of the town, the results were very good indeed. Both preachers and people worked shoulder to shoulder, never stopping to think of denominational differences. For the Christian Church the results were good in many ways, and yet not what they might have been had our people been more willing to drop into line as if the meetings were in our own church. The Christian Church, however, was a recognized force, the pastor being chairman of the executive committee, and the personal workers' committee having among its leading workers some members of our church. We have already received a number of additions as a result of the meetings and expect several more soon. The best result of all, to our church, was to lead many of our people to think more of what practical Christian union is and to see that it can be made a matter of fact instead of being a mere theory, which has been so largely true of us in the past it seems to me. This is the third one I have worked in as pastor and I am convinced that when our people learn that they can enter heartily into union work with other churches without any compromise of truth we shall be, as we ought to be, leaders in great practical movements for Christian Union.

Iola, Kansas.

The finest line of helps ever gotten out by a Home Board is now offered to the Brotherhood. There can be little excuse for not knowing what Home Missions means to anyone honestly anxious to know, with this splendid line of leaflets before him. We advise our readers to send for this literature, which we understand will be sent without charge to anyone asking for it. Lest you forget we venture to remind you that you should uniformly address your communications upon the subject of Home Missions to Benjamin L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio.

The May Offering is before us. Preachers and churches are getting busy in preparation. The time is short till May 7th. There never were so many appeals depending upon the answer of the Brotherhood to Brother B. L. Smith's appeal. We urge upon all our churches a hearty observance of the day, and hope that our greatest offering may be reported this year.

Miss Muriel Randall, the beloved daughter of Mr. and Mrs. C. E. Randall, so long missionaries in Jamaica, died the 13th of March. She was sixteen years old.

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# Preachers' Conference and Summer Training School

The efficiency of the preacher is the solution of the problem. It is by the foolishness of preaching that the world is to be saved. Anything, therefore, that increases his efficiency is a step toward the solution. Arrangements are completed for a Conference of Preachers and a Summer Training School, with a special thought of the preacher's power in the pulpit. Dr. Edward Amherst Ott, who has trained more of our young men for their pulpit work than any other man among us, has been secured to give a special course of lessons, and these will be offered in connection with the summer session of the Ott Schools of Expression, operated at the Institutional Church, corner Monroe and Francisco Streets.

## Special Advantages

A special opportunity for most practical lessons in voice culture and for some sensible advice in regard to pulpit action and gesture will be features of this school. A chance to meet for a six-weeks term preachers from other churches, from country and from city, to ask and hear answered questions of pastoral theology and sermonic difficulties will make this course an exceptional opportunity for any man who has the Master's cause at heart, and who feels that it is a duty to succeed.

Bible lectures will be given by a carefully selected group of practical men, both laymen and preachers, which alone would make the Conference and Training School invaluable.

### An Opportunity

"The Christian Century" has decided to offer scholarships to this work, the regular price of which is \$30.00, to all interested readers of the "Century," on the cooperative plan. Any preacher who would like to take advantage of this course, or any church or society wishing to throw this opportunity open to the preacher of their church should address immediately for particulars.

All preachers or individuals interested should make application for the scholarship and write at once for particulars.

### Pastoral Helpers

The same chance will be extended to pastoral helpers, and a course in Bible reading, extemporaneous speaking, and general elocution will be especially interesting to the women who are making this their life work. Dr. Ott has planned to give four free scholarships in his regular classes to four pastoral helpers next year. These will be selected from the class next summer. The number of scholarships available is limited, and immediate response is, therefore necessary.

**O t t**  
**Schools of Expression and Christian Conservatory**  
**Summer Term June 26—Aug. 4th**

<b>TOPICS COVERED</b>					
Voice Training	Conversation	Physical Culture	Oratory	Department	Gesture
How to find and use illustrations		How to get on the lecture platform		How to get in a concert company	

**EDWARD AMHERST OTT, President**  
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CHICAGO, ILL.

### "The Child and the Church."

This is the title of the address delivered by President Burris A. Jenkins of Kentucky University at the annual meeting of the National Christian Bible School Convention, which met at St. Louis, Mo. The address is now published in tract form by the National Bible School Association. Copies of it will be sent free on application to the secretary of the association, Charles M. Fillmore, Station P, Cincinnati, Ohio. The address is brief, pointed and suggestive. It should be read by every preacher and Sunday school teacher in the church.

We have received a copy of the "State Fish and Game," by Hon. Z. T. Sweeney. This is Mr. Sweeney's biennial report, submitted to the last legislature. It is a handsome volume, beautifully illustrated, containing 750 pages. Mr. Sweeney knows all about fish and game, both scientifically and experimentally. Henry Olchys, acting in charge of game preservation of the United States, writes from Washington city, "So comprehensive and handsomely illustrated a publication should have much value in directing attention to the subject of sport and to such natural advantages as are possessed by our state, and I wish to congratulate you upon your successful effort to bring these subjects before the public in an attractive way." We hope to give our readers a fuller notice of this beautiful volume later.

### A Correction.

In the "Century" of March 16th, there appeared an article, "The Purpose and Promise of God." By mistake the article was accredited to J. E. Powell, Wabash, Ind. It should have been E. F. Daugherty, Mr. Powell's successor at Wabash. The article was sent us by A. McLean, President of the F. C. M. S., and was one of the best used in the March offering campaign.—(Editor).

Young Lady (who has just had her picture taken)—I hope that the picture will be handsome.

Photographer—Yes, indeed; you will not recognize yourself.—Chicago News.

The Watchman, a Baptist journal published in Boston, in its issue of March 2 has a full-page article of Peter Ainslee, minister at Christian Temple, Boston, on "The Baptists and the Disciples." The article discusses fairly and in an irenic spirit the points of difference and agreement between ourselves and the Baptists. From the concluding paragraphs of the article we make the following quotations:

"From this brief review it can be easily seen that the Baptists and the Disciples are very close together and our sin of separation is made greater because we, being so close together, are still separated. Some Baptists and some Disciples may differ from me here, but I take no account of the prejudice, the narrowness and the sectarianism in Disciple and Baptist quarters, save to regret it and pray for its abolition. The Baptists are my brethren and my closest brethren beyond the Disciples."

"The task is ours and it is an opportunity of blessedness. Not that the Baptists are coming to the Disciples, nor that the Disciples are going to the Baptists, but we both are seeking to be established more fully in Jesus Christ, whose we both are and whom we both serve."

The religious bigot professes to be very humble, and strives to dominate everybody else. He does a great deal of harm in the world, and attributes that harm to some one else who declines to be dominated by him. Am I a religious bigot?

The irreligious bigot of to-day professes to know very little, and assumes to know very little. If he does any good in the world, in the act of doing that good he antagonizes his secret character. Am I an irreligious bigot?

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## MICHIGAN SUMMER RESORTS



There is no more entrancing summer country in the world than the

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It is mountains and seashore in one.

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# OIL-GAS The WON- DERFUL NEW FUEL

Ohioan's Remarkable Invention—Claimed to be the cheapest, safest and best yet found. Invents a new Oil-Gas Stove that burns about 90% air, 10% oil-gas. A Miniature Gas Works in the Home.

A God-Send to Women Folks—Every family can now have gas for cooking made from Kerosene Oil at a cost of only about 1/2 cent per hour.

How delighted the ladies will be to save 1/3 to 1/2 on fuel bills—all the drudgery of carrying coal, wood, ashes, dirt, etc., and be able to enjoy cool kitchens this summer.

Most Wonderful Stove Ever Invented—Nothing else like it— Entirely different from the kind seen in stores.

## HOW OUR READERS CAN MAKE MONEY THIS SUMMER.

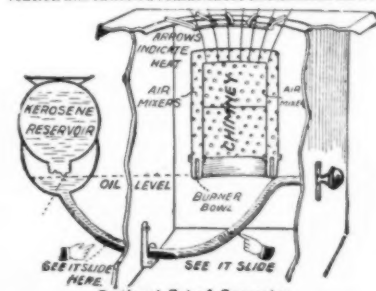
A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves 1/3 to 1/2 in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

### Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over



the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. patent office, and is known as the HARRISON VALVELESS, WICK-LESS AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-Gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family. Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours, and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through turn it off. Just think: a little kerosene oil—one match—light—a beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home. It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its PERFECT SAFETY.

### NOT DANGEROUS LIKE GASOLINE

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match on the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

### Another Important Feature

Is the invention of a small Radiator Attachment which placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them:

L. S. Norris of Va., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50¢ to 75¢ over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly a blessing to human kind."

Mr. E. D. Arnold, of Neb., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$5.50 per month and the Harrison only \$1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stove so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."



Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing, ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents are doing fine—Making big money WONDERFUL QUICK SELLER.

Geo. Robertson, of Me., writes: "Am delighted with Oil-Gas, so are my friends—took 12 orders in 3 days." A. B. Sloop, of Texas writes: "I want the agency—in a day and a half took over a dozen orders."

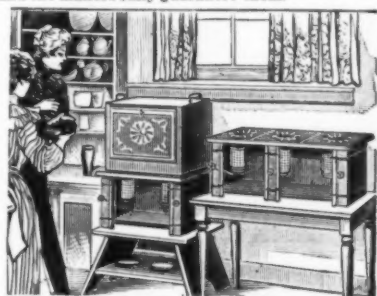
Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine." J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes: 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out completely ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



### HOW TO GET ONE.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save 1/3 to 1/2 on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, The World Mfg. Co., 5635 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these stoves is remarkably low, only \$3.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

### DON'T FAIL TO WRITE TO-DAY

for full information regarding this splendid invention.

The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

### \$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages, by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?



**P. CHESTER MADISON, M. D.,**  
America's Master Oculist.  
(Copyrighted)

# I CAN CURE YOUR EYES

## Can You Dispute Such Evidence as the Following Letter?

P. C. MADISON, M. D., Douglas Bldg., Chicago, Ill.

West Chicago, Ill., Jan. 13, 1905.

My Dear Doctor and Friend:—I wish it was within my power to express my gratitude to you for removing cataracts from both of my eyes, and for returning my vision with less than three months' treatment. The least I can say is that your treatment is truly wonderful, and hope that I will have the opportunity of referring hundreds of people to you for it.

Prior to three months ago my eyes had been gradually failing for a period of four or five years. Both of them were slowly but surely becoming covered with cataracts, and it became utterly impossible for any oculist to fit me with glasses. Shortly before I came to you I enlisted the services of one of Chicago's most prominent opticians, but repeated trials effected nothing. It was impossible for him to find any lenses which would do me the least particle of good. The truth of the matter is, my eyes were so bad that I suffered double vision at all times, and I could not remedy it.

Now that these cataracts have been removed from my eyes without the use of the knife, and entirely by means of your Absorption Method, I want to speak my mind relative to the claims advanced by some people that there is no hope except through an operation. It has been proved to me beyond all doubt the unwisdom of submitting to the treatment of these "eye butchers," as I call these men who use the knife upon human eyes—these men who dare to walk where angels fear to tread—who cut into the human eye, for they have left more blind people behind than the general public has any idea of. We hear occasionally of one or two successes out of the hundreds who are sent away left helpless cripples for life.

The whole subject of eye treatment, I am well convinced, will have to be revised, and the schools of optical instruction will have to rewrite their books. That there is a method of benefiting human eyes, removing their diseases without endangering them, is now recognized and capable of the most convincing proof. I can testify of the benefits I have received myself from intelligent treatment without an operation. My eyes became so desperately bad that it was absolutely necessary to do something. I was already blind in one. In desperation I turned to you. True, I expected little, and called on you more through curiosity than from the expectation of receiving permanent benefit. You were so positive and so emphatic regarding your ability to save the eyes without butchering, and to bring about the sight, or rather to remove the film, that I thought I would give you an opportunity of trying. The result is that to-day I am cured. The best evidence of this is the fact that while of course I need glasses to read with on account of my age, yet I have no need of them for any other purpose, in fact even in the evening I do not need them except for reading. I have been so nearly blind, it is no wonder that I would be somewhat enthusiastic, and wish others who are having the same experience that I had to know that there is hope for them, a certain hope of cure, and a most certain assurance that no injury will follow the treatment.

I want to ask anyone who has cataracts, or for that matter, any trouble of the eyes whatever, would it not be policy for you to accept Dr. Madison's treatment? And I want to say to them truly, should be fall, and I am well convinced he will not, you will still have your eye for the butchers to practice upon, if you so desire. If, however, you go to them first, it may be too late to take advantage of the treatment he offers.

Knowing how sad it is to be shut out from the light of the world, to be rendered helpless by lost vision, and knowing how easy it is to get into that sad condition, I feel, upon the general grounds of humanity that I should make known to any or everybody afflicted, the chances they have of being benefited, should they avail themselves of it. This, Dr. Madison, is the sole purpose I have in writing this letter in testimony of my appreciation of your wonderful treatment for cataracts.

Yours sincerely,

MARTHA L. LEFEVOUR.

## The Madison Absorption Method

**CURES EVERY DISEASE OF THE EYE FROM CATARACT TO SIMPLE INFLAMMATION WITHOUT SURGERY  
CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE**

**AND WITH ABSOLUTELY NO PAIN.** No matter if you have tried other treatments. Do not be discouraged. I am daily curing people who have tried other treatment, and received no benefit. I have published letters of such cured patients, and can supply you with hundreds of others. Evidence from cured patients themselves can not fail to convince you that there is certainly hope for you. Satisfy yourself by writing to those whose letters you have read. I do not give up a case simply because other doctors have failed. My 20 years' study and scientific research have fitted me for the purpose of curing all so-called incurable cases, and I am especially desirous of having such cases brought to my attention. **MY OPINION AND ADVICE BOTH FREE.** A moment of your time in writing to me, may save you or a friend from a life of darkness.

For the convenience of the readers of The Christian Century, the attached coupon is printed. If you are interested in any way, either for yourself or in behalf of a friend, send it to me and I will gladly send you my book on **"EYE DISEASES—THEIR CURE WITHOUT SURGERY,"** which teems with information concerning the eyes, and which is illustrated with colors. **SEND TO-DAY.**

**P. C. MADISON, M. D.,**

Suite 272, 80 Dearborn St.,

**CHICAGO**

**Dr.  
P. C.  
Madison,  
Suite 272,  
80 Dearborn St.  
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**CUT HERE**

**DEAR DOCTOR:**  
Please send to me **FREE**  
of charge a copy of your  
book, entitled, **"Eye Dis-  
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out Surgery,"** as advertised  
in THE CHRISTIAN CENTURY.

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